



CATALOGUE  
OF THE  
ARABIC AND PERSIAN MANUSCRIPTS  
IN THE  
ORIENTAL PUBLIC LIBRARY  
AT  
BANKIPORE

PREPARED FOR THE GOVERNMENT OF BENGAL UNDER THE  
SUPERVISION OF

L. DENISON ROSS, PH D



# Catalogue

OF THE

## Arabic and Persian Manuscripts

IN THE

ORIENTAL PUBLIC LIBRARY

AT

BANKIPORE

VOLUME IV

ARABIC MEDICAL WORKS

Prepared by  
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CALCUTTA

THE BENGAL SECRETARIAT BOOK DEPÔT

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## PREFACE

THE present volume of the Catalogue of the Arabic and Persian Manuscripts in the Oriental Public Library Bankipore deals with the Arabic works on Medicine contained in that collection

The chief feature of this collection of medical works is that apart from its being rich in works of ancient Arabian authors it is even richer in the writings of Indian authors who have done so much for the collection and preservation of older works and the adaptation of the ancient system of medicine to their own surroundings and requirements

My reason for giving the medical works precedence over the other Arabic collections in the Bankipore Library was the circumstance that the Maulavi whom I selected for the cataloguing of the Arabic Manuscripts was specially qualified to deal with this subject for apart from his scholarly knowledge of the Arabic language and his general keenness for research he possesses an intimate acquaintance with the *Hakimi* system of medicine in vogue among the Muhammadans of India and belongs to a distinguished family of India which has practised the system for four generations

The compiler has endeavoured in every case to ascertain the precise dates of deaths of the authors and for this he had in most cases to depend on original sources. He has been successful in practically establishing the precise dates of death of Al Masûî Muhammad bin Ilyas Agh Shirazi and Ali al Jilani about which there has been much difference of opinion and he has been able to throw fresh light on the lives of Qusta bin Luqa Ahmad al Baladî Az Zahrawî Fakhrud-din al Khujandî and many others

Among the older and rarer Manuscripts in this collection the following deserve special notice —

- 1 An old and rare copy of Kitâb u'l-Mushajjar of Ibn Mâsawayh
- 2 An old and beautifully illustrated copy of Az-Zahîawi's surgical portion
- 3 An ordinary but rare copy of Aḥmad-al-Baladî's Kitâbu Tadbîr'l-Habâlâ wa'l-Atfâl
- 4 A very old copy of the Taḍkîratu'l-Kahhâlin of Jesu Haly
- 5 An old copy of Al-Qarshî's commentary upon the Aphorisms of Hippocrates
- 6 A rare copy of Fakhrû'd-Dîn al-Khujandî's Talwîhu't-Tibb
- 7 A very old and beautifully illustrated copy of the Kitâb u'l-Hashâ'ish of Dioscorides
- 8 A very rare copy of Kitâb u'l-Agḍiyah and Kanzu'l-Fawâ'id of Hunayn b Ishâq
- 9 Two rare Risâlas of Qustâ b Lûqâ
- 10 The second half of the Qarâbâdîn of 'Alawî Khân, the MS having been copied in the author's lifetime.
- 11 A very old copy of the Kitâb u'l-Khayl-i-wa'l-Baytarah of Akhî Khuâm [or Hî'âm]-al-Khaylî

I trust that the standard of scholarship which characterised the first volume of the Persian series will be found to have been maintained, and that whatever the shortcomings of the present catalogue may be it will be remembered that the compiler is practically the first Indian Muhammadan to deal with the subject of Arabic medicinal works on European lines of scholarship. His qualifications are so exceptional that I feel confident his work will be duly appreciated.

The next volume of the Arabic portion of this catalogue will contain the Qu'âns, commentaries on the Qu'ân, and works on Tajwîd and Qu'â'at. This volume, which is nearly ready, has also been compiled by Maulavi 'Azîmu'ddîn Ahmad.

E DENISON ROSS

*The Madrasah,*

CALCUTTA, Dec 10, 1908

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# ARABIC MANUSCRIPTS

## MEDICINE

No 1

fol. 117 lines not fixed size  $9\frac{1}{4} \times 6$   $6\frac{1}{2} \times 4$

کتاب الاحرار

### KITÂBU-'L-MUSHAJJAR

By ابو زکریا یوحنا ابن ماسویه Abu Zalarîyâ Yuhanna [Yahya] b Masawayh known to Europe as Mesurî a Syrian Christian whose father Masawayh served as an apothecary in the hospital of Gundeshapur for thirty years Ibn Masawayh being an intelligent youth acquired the science of medicine then in practice He was at first appointed to superintend the translation of ancient works by the Caliph Harûn r Rashîd who placed at his service the best scribes of the day He at last succeeded to the post of Gabriel son of Bukhtîshu as private physician to the Caliph Al Mansûr and his successors down to Wâsiq in whose reign in A H 243 = A D 857 he died He translated many books from Greek and produced many original works such as کتاب بوابر الاحرار (Curiosities of Medicine) which he dedicated to Hunayn b Ishâq

For references to his life and works see Ibn Abî Usaybî ih vol 1 pp 175-83 Ibnu l Qiftî s Tarîkhu l Hukama pp 380-91 Muhtasarû d Duwal (Oxford edition) p 236 Nama i Dînîshwârân i Nasîrî vol 11 pp 32-50 Brock i 232 and C Huart s History of Arabic Literature p 306

Begins—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 كتاب ، المشجر ليوحي بن ماسويه  
 الط . يقسم  
 العلم          العمل  
 والعلم يقسم  
 لمعرفة الامساء بالاجابة          ولمعرفة العلل

As the title *Al-Mushajjar* suggests, the work is arranged in tabular form. Ibn Māsawayh appears to have been the first to write a medical treatise in tables. This form, initiated by our author, reached its maturity at the hands of Ibn Jazlah in his *Taqwīmu-l-Abdān*, and was subsequently brought to a further state of development by Najību'd-Dīn as-Samargandī in his well-known work, *Al-Asbāb wa'l-'Alāmāt*.

The whole of the *Kulliyāt* (general rules of the medical art) is tabulated under one *bāb*, while the Book on Diseases is treated under separate *bābs*, as will appear from the contents detailed below.

The Book on Diseases begins on fol. 9<sup>a</sup>, to which a list of contents is prefixed.

كتاب ، علل الامراض و دلائلها و علاجها ليوحي بن ماسويه  
 الاول في داء العدة ، (Alopecia)

#### Contents of the Book on Diseases —

fol 9 <sup>a</sup>	Diseases of the Head (in 29 <i>bābs</i> )
fol 30 <sup>a</sup>	Diseases of the Eye (in 1 <i>bāb</i> )
fol 39 <sup>b</sup>	Diseases of the Palate, Uvula, and different varieties of Quinsey (in 1 <i>bāb</i> )
fol 41 <sup>b</sup>	Catarah (in 1 <i>bāb</i> )
fol 42 <sup>b</sup>	Cough (in 1 <i>bāb</i> )
fol 44 <sup>b</sup>	Diseases of the Thorax, Chest, Lungs, etc (in 4 <i>bābs</i> )
fol 50 <sup>a</sup>	Diseases of the Heart (in 1 <i>bāb</i> )
fol 52 <sup>b</sup>	Diseases of the Breast (in 1 <i>bāb</i> )
fol 53 <sup>b</sup>	Diseases of the Armpit (in 1 <i>bāb</i> )
fol 53 <sup>b</sup>	Diseases of the Stomach (in 1 <i>bāb</i> )
fol 68 <sup>b</sup>	Diseases of the Liver (in 4 <i>bābs</i> )
fol 86 <sup>b</sup>	Diseases of the Bowels (in 4 <i>bābs</i> )
fol 103 <sup>b</sup>	Diseases of the Kidneys (in 1 <i>bāb</i> )
fol 108 <sup>a</sup>	Diseases of the Bladder (in 3 <i>bābs</i> )
fol 109 <sup>b</sup>	Diseases of the Penis (in 5 <i>bābs</i> )
fol 113 <sup>b</sup>	Diseases of the Uterus (in 1 <i>bāb</i> )

fol 114<sup>b</sup> Diseases of the Feet (in 1 lab)

fol 116 Diseases of the Skin (in 4 bals)

The following diseases are mentioned with their Syriac or Greek nomenclatures —

fol 11<sup>b</sup>

الباب التاسع في الوجد<sup>1</sup> ي باليونانية فرا<sup>2</sup> ن<sup>3</sup>

fol 18

الباب الثالث عشر في الساب و يسي باليونانية قاروس<sup>4</sup> و  
بالسريانية طوتاشا

fol 18

الباب الرابع عشر في المذلقولا<sup>5</sup>

fol 19

الباب الخامس عشر في دا الكلب و يسي بالسريانية قافرونا

fol 22

الباب السابع عشر في الصرع و يسي بالسريانية آ<sup>6</sup> ا<sup>7</sup> ا<sup>8</sup>

fol 34<sup>b</sup>

وقد يعرض في باطن الاحثان مسوثة يسي طرلخوما<sup>9</sup> فان كرب  
المسوثة حي يري في باطن الجثث لثط مسه بسق التث يسي  
توقوسس<sup>10</sup>

fol 34<sup>b</sup>

الرد يسي كالارون<sup>11</sup>

fol 35<sup>b</sup>

زياده اللحم ال<sup>12</sup> في البان عن الاعدال و يسي آ<sup>13</sup> ن<sup>14</sup>  
والآخر لثخان هذه اللحم في البان عن الاعدال و يسي رآوس<sup>15</sup>  
و يكون في الصباب ال<sup>16</sup> ي قرلي قروح منها القرحة الي  
تسي لزلون<sup>17</sup> و القرحة الي يسي قولوما<sup>18</sup>

<sup>1</sup> I lrenitis <sup>2</sup> Should be قاطومس, Catochus or Coma Vigil <sup>3</sup> Melancholia.

Hydrophobia Epilepsy Should be طريخوما Trachoma. Should be

سي موسى, Sycosis Chalazion <sup>5</sup> Should be ن<sup>6</sup> ا<sup>7</sup> ا<sup>8</sup>, Tancanthis

<sup>9</sup> Rhyas <sup>10</sup> Should be بزلون, Bothrion <sup>11</sup> Celoma

fol. 37<sup>a</sup>صع ، المسريسي مورويامبس<sup>1</sup>fol 38<sup>b</sup>في الطرفة ويسبي بالنوانة اومسفا<sup>2</sup>fol 39<sup>a</sup>في الوجع المسبي ادمسما<sup>3</sup> وهو انفتاح الحصى و تورمهاfol. 39<sup>a</sup>

في الوجع المسبي مومبامبس<sup>4</sup> وهو داء يعرض من الولاد لا  
حالح له

fol 44<sup>b</sup>مريثوموببا<sup>5</sup> ورم حار يعرض في الرئةfol. 47<sup>a</sup>في الوجع المسبي ، سسس<sup>6</sup> وهو الدخfol 48<sup>a</sup>

في الوجع المسبي بالسريابة دقارما وهو الرسم

fol 50<sup>b</sup>الوجع المسبي سويقوي<sup>7</sup> وهو سقوط القوة بعةfol 57<sup>b</sup>في الوجع المسبي حوليرا<sup>8</sup> وهو الهمةfol 110<sup>b</sup>

في الوجع المسبي عامسونا

This work is not noticed by Ibn Abi 'Usaybi'ah, nor by Brockelmann among Ibn Mâsawayh's works, but Ibnu-'l-Qiftî (Târikhu-'l-Hukamâ, p 381) says—

وكما ، المسكر كاس له قدر

For another copy see Râmpûr Cat, No 204, p 494

Written in an ordinary Arabic Naskh. A few folios are wanting

<sup>1</sup> Amaurosis  
<sup>5</sup> Peripneumonia

<sup>2</sup> Hyposphagma  
<sup>6</sup> Phthisis      Syncope

<sup>3</sup> Emphysema  
<sup>8</sup> Cholera

<sup>4</sup> Morphosis

in the end Fol 7 is transposed Water stained and worm eaten throughout

Not dated Circa 10th century

No 2

fol 199 lines 18 and 23 size 10 x 6½ 7 x 4½  
and 10 x 6½ 7½ x 4½

I

fol 1-109

كتاب الادب

KITÂBU-'L-AGDIYAH

(BOOK OF DIETS OR ALIMENT)

By ابو زيد حسن ابى اسحق العادى, Abû Zayd Hunayn b Ishâq al Ibîdî the celebrated physician who was the most eminent man of his time in the art of medicine Ibn Abî U'ayyih (c 184) reads Abadî and says that he was called Abâdî because he belonged to one of the many Arab tribes who adopting Christianity settled in Hîrah and were called Abad Ibn Khallikan (De Slanes translation 1 189) reads Ibîdî and says that the Arabs of the desert call hûn who serves a king Âbid (subject) for this reason it was that the people of Hîrah were called Ibâd because they were obedient to the king of Persia In whatever way we read it he no doubt belonged to the Christians of Hîrah the ancient city of Arabia which belonged to the Mu'îr family and other Arab princes Having a natural predilection for learning different languages he completely mastered Greek Syrian and Persian He remained for a considerable period at Busrâ where under the celebrated grammarian Khallîl b Ahmad he learnt Arabic to an extent that secured for him a considerable reputation as a poet and rhetorician After completing his studies in Arabic literature he proceeded to Bagdad and commenced his medical studies under Ibn Masawayh for whom he translated many Greek works especially those of Galen into Syrian and Arabic He died in A H 260 = A D 83 Though Hunayn or Joannitus the translator and commentator of Hippocrates and Galen (see Encyclopædia Britannica vol xv p 800) was mostly engaged in translating Greek works still he found time to

compose a great number of useful original treatises on medical subjects, for a detailed list of which see Ibn Abi 'Uṣaybi'ah, vol 1., pp 197-200, Ibnu-'l-Qiftî (Târikhu-'l-Hukamâ), pp 171-7, Mukhtasari-'d-Duwal (Oxford edition), p 263, Ibn Khallikân (De Slane's translation), vol 1, p 66, Mu'âtu-'l-Jinân (Lib copy), f 166<sup>a</sup>, and Brock, vol 1, p 205

Begins—

قال من اي امر ، و جمع في هذا الكتاب ، للمبر ادم  
الله عره و اكرامه كل ما يحتاج الي معرفه في امر الاعدية مما  
قاله حالوس في بلاد ، مقال ، وصه ، بها قوي الاعدية و في  
مقالة وصه ، بها ما يولد في البدن دما حمدا و ما يولد حلا  
رديا الح

In the preface he gives the names of the authorities he consulted in the preparation of this work as follows —

و ما يحتاج اليه سوي ما قاله حالوس<sup>1</sup> مما قاله انطراط<sup>2</sup>  
و ديسقوريدوس<sup>3</sup> و اروس<sup>4</sup> و دولوطاس<sup>5</sup> و اورص<sup>6</sup> و ديوس<sup>7</sup> و  
مسساوس<sup>8</sup> الي من اهل ادرسه و مسساوس<sup>9</sup> الذي من اهل  
موريس<sup>10</sup> و ديفلس<sup>11</sup> و ايساوس<sup>12</sup> و كسايفراطس<sup>13</sup> و انطلس<sup>14</sup> في  
امر الاعدية و التدبر بها و نس ، كل قول من ذلك الي قائله  
و قسمه ، هاهنا الكتاب ، في بلاد ، مقال ،

In the same preface the author further states that at first he aimed at describing only those articles of food which the Muhammadans generally regard as lawful, omitting those which are forbidden by their religion, but in treating the subject from an hygienic point of view he found it necessary to include all articles of diet

<sup>1</sup> Galen <sup>2</sup> Hippocrates <sup>3</sup> Dioscorides <sup>4</sup> Rufus of Ephesus <sup>5</sup> Philotimus, a pupil of Pythagoras, he lived in the 4th and 3rd centuries B C <sup>6</sup> Most probably Herdum <sup>7</sup> Zeuxis, a native of Tarentum, he lived in the 3rd century B C <sup>8</sup> Mnesitheus, a native of Athens <sup>9</sup> Numisianus, an eminent physician at Corinth, he lived about A D 150 <sup>10</sup> Should be قورباس <sup>11</sup> Diocles Calystius, lived in the 14th century B C <sup>12</sup> Athenaeus, lived in the 1st century A D <sup>13</sup> Should be ثاومرستاس , Theophrastus <sup>14</sup> Antyllus, lived before the end of the 4th century A D

Contents —

fol 2

المقالة الاولى في كل قول عام قاله خالسوس او غيره في  
مع الاخذية ارفي حمله منها

fol 44

المقالة الثانية في ذكر ما يقتضي به من البرور والمار

fol 78<sup>b</sup>

المقالة الثالثة في ذكر ما يقتضي به من السات والصوان

Probably the same work noted by Ibn Abi Usaybi'ah (vol 1 p 200)  
as كتاب قوي الاخذية بذكر مقالات

No copy is mentioned in other catalogues

For translations of Hunayn's work into European languages see  
Cat of Ar Books in the Br Mus by A G Ellis vol 1 pp 65-61

Written in a clear Arabian Naskh with diacritical points here and  
there. The various headings and names of the authorities quoted are  
written in thick character. This is one of the most valuable manu-  
scripts of the Library. Few folios are wanting at the end. Not dated  
but the transcription cannot be later than A H 914 = A D 1508 as  
will be evident from the following note by a former owner on the  
titlepage —

اصغاره من الرمان الثمر الي ربه الله محمد عبد الرحمن بن علي  
بن المويد حثي في عام بهار الصفة السام من ربيع الاول سنة  
اربع حسنة و ١٠٠٠ هجرية بمصر سنة ١٠٠٠ هـ

The names of the other owners of the MS are written on the  
titlepage. One is حسن ابن عبد الله dated A H 971. The other is  
علي بن امرحان بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي  
dated A H 933. The transcription might  
be earlier for the paper used is thick brown a paper generally found  
in manuscripts of the 6th and 7th centuries A H

## II

fol 90, lines 23, size  $10 \times 6\frac{1}{2}$ ,  $7\frac{1}{2} \times 4\frac{1}{2}$

fol 110-119

كنز العوائد في تنوع العوائد

# KANZU-'L-FAWÂ'ID.

A treatise on the preparation of different kinds of foods and medicinal preparations to be taken after food, by أبو زيد يحيى بن إسحاق العبادي Abû Zayd Hunayn b Ishâq al-'Ibâdî, d. A.H. 260 = A.D. 873 (For his life see above)

The treatise begins abruptly at some portion of the fifth bâb as follows

بالرطل العراقي وهو مائة وثلثون درهما ويلي حله مائة و  
 مسمون درهما سكرا وحسل بعل . صفة صابونة يطبخ اللحم  
 الأحمر صغارا و يملح في الماء و يصاه ، البه كبسا من اللحم  
 الأحمر المدقون علي مدار الح

The sixth bâb begins on fol 17<sup>a</sup> as follows —

الماء ، السادس ، في عمل المري و حزن ماء الحصرم و  
 اللينون

Contents of the remaining bâbs —

fol 19<sup>a</sup> Bâb vii

في عمل من البس من الع و برها

fol 22<sup>b</sup> Bâb viii

في إعداد نه العليل من مرورا ، القول

fol 24<sup>b</sup> Bâb ix

في عمل من اصبا ، السمك من سائر الوانه

fol 30<sup>a</sup> Bâb x

في عمل الحلوي من سائر انواعها

fol 39 Bab xi

في الحوارساف و المعاحس و الاسره الي تقدم قبل الطعام و  
لعدة

fol 44<sup>b</sup> Bab xii

في عمل القناع و غيره

fol 49<sup>b</sup> Bab xiii

في شوع ا ا ن

fol 51 Bab xiv

في ه ه عمل ادويه القرب

fol 53<sup>b</sup> Bab xv

في عمل الصردل ا ا و الحار الصريف

fol 56 Bab xvi

في الصلوصاف

fol 58<sup>b</sup> Bab xvii

فما يعمل من اللسان من الكوامح و الحاقق و لكر و لرعر  
و السران

fol 62<sup>b</sup> Bab xviii

في مائر اصاف المخلات من اللان

fol 72<sup>b</sup> Bab xix

في عمل الوارد

fol 76 Bab xx

في ا ا و طمع اللال من ا ا ف و من حيدان الحلاف

fol 78<sup>b</sup> Bab xxi

في الحوراب ا ا ا المتيه لا ن و ا ا و الصوب ا ا ا  
و ادويه العرق و غير ذلك

fol 82 Bab xxii

في الدرار الملوكه و غيرها

fol 86 Bab xxiii

في حرن الشواكه و ادحارها الي خراوانها

There is no other evidence except the following note on the title  
page that this treatise is a work of Hunayn كتاب كثر الشوائد لصن  
The title Kanzû l Fawaid is also given in بن اسحق في الاخذة

the colophon There is one book noted by Ibn Abî 'Usaybî'ah (1, 200) as كمال العوائد It is probable that the present treatise and that noted by Ibn Abî 'Usaybî'ah are one and the same work

Written in an ordinary Arabian Naskh

Not dated, circa 15th century

### No. 3

fol 147, lines 24, size  $8\frac{1}{2} \times 5\frac{3}{4}$ ,  $6\frac{1}{2} \times 4$

#### I

fol 1-145<sup>b</sup>

كتاب المنسوري

### AL-MANŠŪRÎ.

A complete system of medicine by ابو بكر محمد بن زكريا الرازي  
Abû Bakr Muhammad b Zakarîya-'i-Râzî, the most eminent of the ancient Arabian physicians and known to Europe by the name of Rhazes. He was born and brought up at Ray, the most northern town of 'Irâq-i-'Ajam. Though in his youth he chiefly devoted himself to music, yet from his very boyhood he was much drawn towards the study of philosophy and Arabian poetry, in which he was sufficiently advanced to compose verses. In his thirty-second year he repaired to Bagdad, where under 'Alî b Rabban at-Tabaî he commenced his medical studies, for which, later on, he became so justly famous. He was appointed director of the hospital of Ray, in which capacity he served long before his similar appointment to the 'Adudîyah hospital of Bagdad. He always meditated, says Ibn Abî 'Usaybî'ah, upon the vexed questions of medicine and philosophy, and tried to explain them on rational grounds. When he was asked by 'Adûd-u'd-Dawlah to select a hospital site in Bagdad he caused pieces of meat to be suspended in different localities, and the building was erected in that place where, after a given time, the least putrefaction was visible. This fact clearly indicates that he recognized the results of microbial infection though its cause remained unknown. (See S P Scott's History of the Moorish Empire in Spain, vol III, and Ibn Abî 'Usaybî'ah, 1, 310) Though he countenanced the study of Alchemy for the purpose of

turning baser metals into gold yet he re-invented sulphuric acid and aqua vitæ (See Ency Brit 9th edition i 464) To him we owe the oldest account that we possess of small pox and measles (Ibn Abi Usaybiāh مقالته في الحدي و الحصه اربعة عشر بابا i 316) He was alive says Ubaydullah b Jibrail (quoted by Ibn Usaybiāh i 314) when Ibn ul Umayd the teacher of Salub b Ibad met him and after Razi's death Ibn ul Umayd after spending a considerable amount of money in getting it copied and arranged gave Al Hawi (Continens) to the public in its present form The story of his blindness having been caused by his being whipped on the head as narrated by Ibn Khallikan on the authority of Ibn ul Juljul does not seem to be well founded Ibn ul Qifti (Tārīkh ul Hukamā p 272) and Ibn Abi Usaybiāh (i 311) are unanimous in stating that he lost his sight as the result of cataract When Razi was asked to have his eyes operated upon he replied I have seen so much of the world that I am wearied of it He died at Ray either in A H 311 = A D 923 or A H 320 = A D 932 More than two hundred of his works are enumerated by Ibn Abi Usaybiāh His Treatise on the Small pox and Measles met with the highest European appreciation Next in reputation comes Al Hawi (the greatest repository of the medical knowledge of the ancients) and Al Mansūri

For further accounts of his life and works see Ibn Abi Usaybiāh i pp 309-21 Ibn ul Qifti pp 271-7 Ibn Khallikan (Do Sines translation) iii pp 311-14 Mukhtasar ud Duwal (Oxford edition) pp 291-2 Mirat ul Jinan (Lib copy) fol 190<sup>b</sup> Brock i 233 and C Hurst's History of Arabic Literature

Begins

قال ابو بكر محمد بن زكريا الله له نور ابن اسحق بن احمد  
اطال الله بقاءه في كتابي هذا حياء و حوامع و تكامل و حصولا من  
صاحبه اله الح

Ahmad b Musa b Mardawayh in his Kitāb ul Mujam (Lib copy fol 6a) states that Ahmad b Ismā'il Samani was in Khuzistan when the Caliph Muktafi wrote to him appointing him as Governor of Ray He sent his nephew Abū Salih Mansūr b Ishaq b Ahmad b Asad to govern in his stead It is for this Mansūr who remained governor of Ray for six years that Ar Razi composed his Kitāb ul Mansūri

The work is divided into the following ten maqālas (chapters) and contains an excellent treatise on the qualities necessary for a physician (في مبدء اله on fol 1<sup>a</sup>) and a curious chapter on quacks and impostors (في مضارب الناس on fol 83<sup>b</sup>)

Maq I On anatomy, on fol. 1<sup>a</sup>

في منكل الاعضاء واهاتها

Maq II On the diagnosis of the temperaments of the organs, etc , on fol 16<sup>b</sup>

في معرفة ، مزاج الابدان و الاحلاط العالمة عليها

Maq III On the properties of aliments and drugs, on fol 24<sup>b</sup>

في قوئى الاعددة و الادوية

Maq IV On the preservation of health, on fol 40<sup>a</sup>

في حفظ الصحة

Maq V On cosmatique and the cure of pityriasis, on fol 51<sup>b</sup>

في الريبة و ماينده ، الحرار

Maq VI On the regimen of travellers, on fol 65<sup>a</sup>.

في تدبير المسافرين

Maq VII On surgery, on fol. 71<sup>b</sup>

الوجع و حوامع من صاعقة الصر و الصراخ ، و القروح

Maq VIII On mineral, vegetable, and animal poisons and their antidotes, on fol 84<sup>b</sup>

في علاج السموم و الهوام

Maq IX On the diseases of the human organs from head to foot, on fol 93<sup>b</sup>

في الامراض العالمة من العرق الي القدم

Maq X On fevers, on fol 120<sup>b</sup>

في الحمى ، و مايسع ذلك مبايخناج الي معرفة في تحويد  
حالاتها

Cf H Khal, v, 245

Kunnâsh-i-Mansûrî, also known as Kunnâsh-i-Fâkhî, is wrongly given on the title page as the title of this work Kunnâsh-i-Fâkhî is quite a different work See Ibn Abî 'Usaybî'ah, 1, 318, and Ahlwardt, Berlin Cat, Nos 6259 and 6356

For other copies see Brock : 233 Bat iii 231 II kh vi 186  
and Rampûr Nos 202-3 p 493 For translations see Cat of Ar  
Books in the Brit Mus by A G Ellis ii pp 281-95

Written in clear Persian Nashh within red border lines

Not dated Circa 16th century

## II

fol 145<sup>b</sup>-147

کتاب بر الساعه

BUR'U'S-SÂ'AH

A pamphlet on diseases which are capable of immediate cure  
compiled for Wazir Abû l Qasim b Abdullah by Abû Bakr Muhammad  
b Zakariya r Razi (see above)

Begins —

الصد لله كما هو اهله و - رحمه  
رکبنا الراي في اله ، و ترجمه بر الساعه قال الحكم  
محمد بن ركبنا الراي الي ؟ عبد الورى محري بحصره ذكر  
سي من اله الح

This work is completely described in Ahlwardt Berlin Cat  
No 6343

Written in the same hand as above

For copies see Brit Mus p 221 Bat iii p 235 and Rampûr  
Nos 27-8 p 469

For the translations of Ar Razis works into different European  
languages see Cat of Ar Books in the Brit Mus by A G Ellis  
ii pp 281-95 For the Egyptian editions of his work see Iktifa  
p 216

## No. 4.

fol. 73, lines 15, size  $6\frac{3}{4} \times 4\frac{1}{2}$ ,  $4\frac{3}{4} \times 2\frac{3}{4}$

كتاب من لا يضره الناس

# MAN LÂ YAHDURUH-U'T-TABÎB.

A compendium on the treatment of diseases, by means of suitable diet and readily accessible medicines, by أبو بكر محمد بن زكريا الرازي, Abû Bakr Muhammad b Zakariya'î-Râzî, d. A.H. 311 = A.D. 923. For his life and works see above.

Begins

الحمد لله الذي هدانا لهذا لم يكن بوسعنا ان نصل اليه  
له علي ما وصفنا الح

The aim and object of this work are explained by the author in the short prefatory note as follows —

وبعد . . . قول القدر الي ربه العلي محمد زكريا الرازي انه لما  
راى العلماء اطباء في زمانهم وذكروا من الادوية والاعذية  
لا تكاد توجد الا في خزائن الملوك حسب ان اجل مقالة  
ومره في علاج الامراض بالاعذية والادوية المشهورة الموحودة  
في العام من الخاص ليكون احري ان يقع بها اكثر الناس في  
حلهم ومرتحلهم وقد سمى . . . ما سما [مسا يصا] مسكر  
معه . . . في السرور من اعلي البدن الي اسفله ذاكرا حلة حلة  
وعلاها علاها وسببها من لا يضره الناس .

The diseases are treated systematically as they affect different human organs, commencing from the head and continuing downwards. Ibn Abî 'Usaybî'ah writes about this work as follows

كتاب . . . الي من لا يضره الناس . . . وعرضه ايضاح الامراض و  
توضع في القول و يذكر . . . حلة حلة و انه يمكن ان يعالج  
بالادوية الموحودة ويعرف . . . ايضا كتاب . . . المعرف

The above quoted remarks further inform us that Tibb ul Fuqih is another name of this work See Brock 1 230

Written in an ordinary Arabian Naskh

For copies see Bat 11 230 and Rampur Nos 242-3 p 498

Not dated C17th century

## No 5

fol 83 lines 15 size  $7\frac{1}{2} \times 4$   $6 \times 2\frac{1}{2}$

The same

Another copy of the work mentioned above Begins as above

Written in an ordinary Indian Nast'liq

After the colophon few compound drugs are copied in Persian language fol 54-8 are worm eaten

Dated A H 1189

Scribe غلام ولي

## No 6

fol 14 lines 21 size  $7\frac{1}{2} \times 5\frac{1}{2}$   $5\frac{3}{4} \times 3\frac{1}{4}$

کتاب فی الوباء و اسبابه

KITÂB-U-FI'L-WABÂ

A treatise on epidemic diseases and their causes by مسطی بن لوقا Qusta b Lûqa l Ba labakkî a Christian philosopher of Syria He was well acquainted with medicine mathematics astronomy logic and metaphysics as then in vogue Being a Greek he was able to translate Greek works and for this purpose he was called to Iraq His superior knowledge of Greek enabled him to rectify errors in the translation of Honein and others He composed many small but useful medical

treatises, and died in Āīmenia, where a monument was erected to his memory. The period during which he flourished is a subject of controversy. Brockelmann (1, pp 204-5) places him so early as A H 220 = A D 835, Ibn u'l-Qifti (Tārikh u'l-Hukamā, pp 262-3) makes him a contemporary of the great Arabian philosopher Al-Kindi (Alchendius), who died in A D 861, Abu'l-Faraj (Mukhtasari u'd-Duwal, Oxford edition, p 274) places him among the physicians of the time of Al-Mu'tamad, A H 256-79 = A D 870-92. Others place his death in A D 932. Ibn Abi 'Usaybi'ah (1, 244) states, in a manner which indicates his own doubts, that he lived in the time of Muqtadirbillāh, A H 295-320 = A D 908-32. قال و كان في ايام مفيد زباله, but in his chronological arrangement places him after Abū Naṣīr Yahyā b Jarīr (أبو نصر يحيى بن جرير), who was alive in A H 472 = A D 1079. In the beginning (see below) it is stated that Khwārizm Shāh asked him to compose a treatise on epidemics. This Khwārizm Shāh Abū'l-'Abbās Ma'mūn b Ma'mūn was killed in A H 407 = A D 1016.

وفي سنة مسموع و ارحم اية قبل حوارزم شاه ابو العباس مامون  
بن مامون و مله، يمين الدولة حوارزم

(See Mukhtasari u'd-Duwal, Oxford edition, p 334.)

The dedication of this work to Khwārizm Shāh, aided by the place assigned to him by Ibn Abi 'Usaybi'ah, leaves hardly any doubt that Qusṭā flourished in the end of the fourth century A H, and not in the third century, as is assumed by some writers.

Begins—

قال قسطنطين بن لوطا امري الامير السيد الملك، العادل حوارزم  
شاه ابو العباس مامون بن مامون مولى امير المؤمنين رحمة الله  
عليه لان احسنه، كسانا احسنه منه امرا لولاء ما هو و كم اصافه و  
ما سمع، كل واحد منها و ما العلامة، الدالة عليها و كبره،  
الديسر للهوار منه اذا اندرو اصله اذا وقع

The work is divided into the following four Jumlas  
fol 1<sup>a</sup>

الجملة الاولى في حكمة الانسان الي الهواء ولرور الهواء اياه  
اندا و مقدار تاسره منه

fol 3

الصلة بالناس في احلاف الاهوه و انواع التعاسر الي تعرض  
لها و اصاب الهوا الوبي و البصر بالناس و الانسان و انما ما يصره  
واساب هذه الامسا كلها

fol ٤<sup>b</sup>

الصلة بالناس في معرفه كل واحد من هذه الانما و تفسر  
بعضها من بعض و تحصل العلامات الداله علي واحد واحد منها

fol 9<sup>b</sup>

الصلة الرابعه في تفسر ح اصاف الوفا علي الاطلاق و  
كل واحد منها موصا و بالحق انداره و تفسر الانداس الصحه  
حي لا تشع فيه و معالجه من مد و مع فيه

Written in an ordinary Naskh This manuscript is copied from a  
copy transcribed in A H 749 = A D 1348

وجد نسخة الاصل تحت المثل في الوفا علي يد العبد المذنب  
الراحي رحمه الله و خفراته الصل بن علي اله في شهر  
ربيع الاول من سنة تسعة واربعين و . اله

After the colophon the life of the author is given in the words of  
Ibn Abi Usabi'ah Slightly wormed

Dated A H 1053

Scribe علي بن محمد بن محمد السري اله

# No 7

fol 19 lines 21 size  $7\frac{3}{4} \times 5\frac{1}{2}$   $5\frac{3}{4} \times 3\frac{1}{2}$

## كتاب في ما الصحة و ازالة المرض

A small treatise on the preservation of health and cure of diseases on  
hygienic principles by Qusta b Luq al Balabakk (see above)

Begins—

لما كتب الساعه هـ الصه و اراله المرض كان مصفى  
الصه و الامور الطامعه ان يهـ و مصفى الامور العسر الطامعه  
ان ترال نالاج و سرعة الح

Besides the following note on the binding **في هـ الرحة** كما، there is no other evidence to show that the present pamphlet is the work of Qusta b. Lûqâ

No other copy has been traced

Written in an ordinary Arabian Naskh Few folios at the end are wanting The MS is worm-eaten and water-stained

Not dated Circa 17th century

## No 8

fol 643, lines 17, size  $11\frac{1}{4} \times 6\frac{1}{2}$ ,  $8\frac{1}{2} \times 4\frac{1}{4}$

المعالجة الفراطيه

## AL-MU'ÂLAJATU'L-BUQRÂTÎYAH.

A system of medicine on the lines of the Hippocratic school, by **أبو الحسن أحمد بن محمد الطبري** Abu'l-Hasan Ahmad b Muhammad at-Tabarî, a contemporary of 'Alî b Abbâs al-Majusî (*d* ٨٨ 384), both having been the pupils of Abû Mâhû Mûsâ b Sayyâr. He was a personal attendant to Ruknu'd-Dawlah Daylamî (٨٨ 320-365), the third son of Buwayh, the founder of the Buwayhid dynasty (See Lane Poole's *Muhammadian Dynasties*)

For life see *Ibu Abî 'Usaybî'ah*, 1, 231, and *Block*, 1, 237

Begins—

الحمد لله المنعم بالوحدانية و القدرة و الرحمة و الافاضة و  
الحود الح

The work is divided into the following ten Maqâlas (chapters) —

Maq I Chapters on subjects of which a preliminary knowledge is necessary for practitioners having no knowledge of philosophy in fifty bab on fol 2

في الاصول التي لا بد من العلم بها  
الذي ليس له معرفة

Maq II Diseases of the skin of the head and face in thirty five babs on fol 48

في الاعلال التي تحدث في جلده الراس و جلده الوجه

Maq III Diseases of the internal parts of the head in forty three babs on fol 83

في الاعلال التي تحدث في الاعضاء الباطنة من الراس

Maq IV Diseases of the eye the anatomy and physiology of the eye in fifty four babs on fol 161

في الاعلال العينية و ذكر طبقاتها و مفاعيلها و حلقها و اختلاف  
المسرحين فيها

Maq V Diseases of the nose and ear in thirty four babs on fol 238

في الاعلال التي تحدث في الانف و الادنين

Maq VI Diseases of the mouth and throat in fifty eight babs on fol 262

في الاعلال التي تحدث في الفم و اللسان و العنبر و اللسان  
و اللهاوت و الحلق و الرئة

Maq VII Skin diseases in sixty babs on fol 304

في اعلال جلده البدن كله

Maq VIII Diseases of the chest in thirty eight babs on fol 406

في اعلال الصدر و الرئة و العسا و الصواب و مائر آلاب  
السس و الثلب

Maq IX Diseases of the œsophagus and stomach, in fifty-two bâbs, on fol 445.

في إعلال التي تحدث ، في البعدة و المري

Maq X Diseases of the liver, spleen, and bowels, with the anatomy and physiology of these organs, in forty-nine bâbs, on fol. 534

في امراض الكبد و الطحال و الامعاء و ذكر حلقها و مبعدها

Ibn Abî 'Usaybri'ah (1, 321) estimates this work as the best and most useful of its kind. In it, he says, the author has dealt with diseases and their treatments in the most exhaustive manner possible.

The author himself, in the prefatory note, states that in this work the Hippocratic system of treatment is fully expounded, the diseases are classed according to their immediate and remote causes, in the treatment the four stages of diseases, their sudden changes, and their respective symptoms are fully noticed, and the simple and compound medicaments are treated with due regard to their proper doses and the proper time of their administration in each case.

For other copies, see Ind. Office Cat., No 773, Kûpûlîzâdah, No 980, Râmpur, No 434, p 497.

Written in an elegant Nasta'liq, with a decorated frontispiece, with gold-ruled borders, blue lines round the page. Foll 561 to the end slightly water-stained.

Dated 20th Rabi' II A H 1150

سcribe محمد رضا ابن گل محمد هاسوي

## No 9

fol 236, lines 17 to 18, size  $9 \times 5\frac{3}{4}$ ,  $6\frac{1}{2} \times 4$

كتاب ، مني و مني

## KITÂB-U-ĞINÂ-WA-MUNÂ.

A system of medicine, by أبو منصور الحسن بن نوح العبدي  
Abû Mansûr al-Hasan b Nûh al-Qumrî, a contemporary of the celebrated Rhazes (Râzî). He was born in Bukhârâ in the beginning

of the fourth century A.H. when the Samanides were supreme there He acquired such fame in medicine that Amir Mansur Samani appointed him his personal attendant and such a thorough reliance was placed in him that he was entrusted with the charge of treating the inmates of the seraglio He was alive towards the close of A.H. 830 = A.D. 990 but died shortly after Ibn Abi Usaybi'ah (1 327) on the authority of Abdul Hamid al Khusraw Shahi (one of the pupils of Fakhr u d Din Ar Razi) states that Al Qumri is the teacher of Avicenna in medicine See Nama i Dini hwaran i Nasiri 1 380 and Ploek 1 23J

Begins—

قال ابو منصور الحسن بن نوح الثوري ابي لم ارل في صاي  
و مد ١٤٠ ، العلوم اله ، و بارعي نسي الها و  
وصا علم اله لبا اري منه من اراحه الانفس الح

The work is divided into the following three Maqulas (chapters) —

Maq I On diseases of the several organs from head to foot in 120 babs on fol 2

في امراض الحادة من الرق الي الدم

Maq II On external diseases in forty three babs on fol 160

في العلل الطاهرة

Maq III On fevers in twenty seven babs on fol 192

في الصاب

Compare II Khal iv 335

Ibn Abi Usaybi'ah speaks of this work as a good compendium in which the author has summed up the ancient practice especially that adopted by Razi

For other copies see Gotha No 1951 Pampur No 140 p 489

fol 1-108 written in fine Nasta liq the remainder in an ordinary Nasta liq in different hands

Not dated Circa 18th century

## No 10.

fol 251, lines 19, size  $9\frac{1}{2} \times 5\frac{1}{2}$ ,  $7\frac{3}{4} \times 4$

The same

Another copy of the work noted above Begins as above

Written in a clear Indian Nasta'liq The first three and the last six folios are written in a later hand On the fly-leaves various prescriptions are copied from different authors The name of the owner of this book as put after the colophon is حکیم سید علی خان

Worm-eaten

Not dated Circa 18th century.

## No. 11.

fol 305, lines 14 to 18, size  $11 \times 6\frac{1}{2}$ ,  $7\frac{1}{4} \times 4\frac{1}{4}$

کتاب، تدبیر الحمالی و الاطفال و النساء

## KITÂB-U-TADBÎR-I'L-HABÂLÂ.

A system of midwifery, by ابو العباس أحمد بن محمد بن يحيى  
السدی Abu 'l-'Abbâs Ahmad b Muhammad b Yahya-'l-Baladî, a physician of the fourth century, A H He was one of the chief disciples of Ahmad b Abi-'l-Ash'as, under whom he prosecuted his medical studies for a considerable period Ibn Abî 'Usaybi'ah (i, 247) says that he was well acquainted with his art and had a successful practice The exact date of his death is not known, but he flourished in the time of Wazîr Abu'l Faraj Ya'qûb b Yûsuf, known as Ibn Killîs, the grand wazîr of 'Azîzbillâh, of Egypt, for whom he compiled the present work The wazîr died in A H 380 = A D 990 (See Ibn Khallikân, De Slane's translation, iv, 359, see Brock, i 237)

Begins—

کتاب، تدبیر الحمالی و الاطفال و النساء و صحتهم  
و مداواة الامراض العارضة لهم

الاحل ابي الفرح يعقوب ابن يوسف احمد بن محمد بن يحيى  
البلدي ا. هـ ١٠ وهي ٠ ا. ل علي بنه مقالات الح

It is divided into the following three Maqalas —

Maq I On the management of pregnant women infants and the foetus the treatment of the complaints which befall them and other introductory discussions in fifty seven babs on fol 9<sup>b</sup>

في تدبير الصالي و الاطفال و الاحه و مداواها ما تعرض من  
الاعراض و الامراض منهم و ذكر ما ١ في ان يقدم ذكره

Maq II On the rearing of infants and children their regimen and the preservation of their health in forty eight babs on fol 7

في تربيته الاطفال و ا. هـ ان و تدبرهم و حفظ صحتهم

Maq III On the diseases of infants and children their cures and the opinion of ancient authorities thereon in sixty one babs on fol 102

في الاوجاع و الامراض الحادثة بالاطفال و ا. هـ ان و مداواها  
كل واحد منها و ما ذكره المتقدمون من الاطباء و القدامى فيها  
و في مداوانها

The title page contains the following title of the work which is incorrect—

كتاب مسهب الدر الصان في تدبير الصالي و الاطفال و  
ا. هـ ان

Copies Gotha No 1910 and As Soc p 83

Written in ordinary Nasta'liq Wormed throughout

Not dated Circa 18th century

## No. 12.

fol 539, lines 33, size  $12\frac{1}{4} \times 8$ ,  $9\frac{1}{2} \times 5\frac{1}{2}$

كامل ، كامل الصناعة الطبية ، المعروف ، بالملكي

# KÂMILU'S-ŞANÂ'AH.

Al-Majûsî's complete system of medicine. The author **حاتم الدين** **الحامس المحوسى** **علي بن العباس المحوسى** **Alû u'd-Dîn 'Alî b. 'Abbas al-Majûsî**, a great medical writer of his time, was a pupil of **Abu Mâhû Mûsâ b Sayyân**. He died in **A H 384 = A D 994**. He composed this work for **'Adud u'd-Dawlah Abû Shujâ' Fanâ Khushaw**, the second of the Buwayhids of Fars (**A H 338-72 = A D. 949-82**). See Lane Poole's *Mohammadan Dynasties*, p 141, II Kh, v, 25, and Brock, 1, 237.

The present manuscript is a complete copy of the work, containing both the theoretical and practical portions.

The theoretical portion begins on fol 1<sup>a</sup> thus —

المقالة الاولى من الجزء الاول من كتاب ، كامل الصناعة الطبية  
المعروف ، بالملكي تاليف ، علي بن العباس المحوسى المنهاج ، تلميذ  
ابى ماهر موسى بن مساروهي خمسة وخمسون بابا

The practical portion begins on fol 223<sup>b</sup> thus

بسم الله  
المقالة الحادية عشر من الجزء الثاني من كتاب ،  
كامل الصناعة الطبية المعروف ، بالملكي في خمس الف وخمسة و  
احدى وتسعون بابا

The work is divided into twenty Maqâlas (chapters), for a complete description of which, see Ahlwardt, *Berlin Cat*, No 6261.

Copies India Office, No 774, Batavæ III, 236, and Râmpûr, p 492.

Written in a clear Arabian Naskh. The MS, with the exception of the last Maqâlah, was transcribed in **A H 1235**, by one **'Abdu'l-'Azîz b Mustafâ**. The last Maqâlah was added, later on, probably by the same scribe, in **A H. 1277**. A list of contents of the nineteen Maqâlas is supplied in the beginning.

No 13

fol 264 lines 22 size  $12\frac{1}{2} \times 9\frac{3}{4}$   $10 \times 1\frac{1}{2}$

The same

Vol I

The theoretical portion of the work noticed above

Begins —

حونا نارب و صلي الله علي محمد و آله و سلم المثاله  
الاولي الح

Cf Berlin Cat No 6261

Written in an ordinary Indian Nasta liq

Not dated Circa 17th century

No 14

fol 523 lines 19 size  $12 \times 7\frac{3}{4}$   $7\frac{1}{2} \times 4\frac{1}{4}$

The same

Vol II

The practical portion of the above work

Begins —

المثاله الاولي من الحر الثاني من كتاب كامل الصاعه الح

Written in a clear Indian Naskh with a decorated unwan within  
gold ruled borders blue line round the page water stained

Dated A H 1104

## No. 15.

foll 175, lines 21, size, 13 × 9, 9½ × 6½

کتاب المائه

## KITÂBU 'L-MI'AH.

A complete system of medicine, by ابو سهل موسی بن یحیی بن ابی سهراب Abû Sahl 'Îsâ b Yahyâ b Ibrâhîm al-Masîhî, a distinguished medical writer, and supposed by some to be one of the masters of Avicenna. For a time he remained in the service of the State in Khurâsân (كان بخراسان و كان معهما عند سلطانها), Ibn Abî 'Usayb'ah, i, 328), leaving which he proceeded to Khwârizm, where he was received with great distinction. He was one of the six great scholars who graced the court of Abû 'l-'Abbâs Ma'mûn b Ma'mûn Khwârizm Shâh. Dr Sachau (Preface to "The Chronology of Ancient Nations") states that these scholars were carried off to Ghazna "in the spring of A H 408," after the murder of Khwârizm Shâh, which took place in A H 407. From Chahâr Maqûlah (Browne's translation, pp 118-21) and Nâma-i-Dânishwarân-i-Nâ'inî (i, 36), however, we gather that this incident occurred as early as A H 401, during the lifetime of Khwârizm Shâh. Mahmûd of Ghazna, a bigoted convert to the Shâfi'i sect, was set against the scholars of Khwârizm, who were represented to him by the orthodox scholars of his court to be holding very liberal opinions on religious dogmas. He, therefore, sent Kîwâjah Husayn 'Alî Mikâ'il to Khwârizm Shâh to summon these scholars to his court. Before granting audience to the messenger of Mahmûd, Khwârizm Shâh summoned these philosophers to his presence and laid before them the king's letter. Avicenna and Abû Sahl, not consenting to go to Ghazna, left Khwârizm and with the guide sent with them by Khwârizm Shâh set off towards Mâzandân. Abû Rayhân al-Bîrûnî, Abû Nasîr al-'Ishâqî, and Abû'l Hasan al-Khammâr accompanied Ibn Mikâ'il to Ghazna. On the fourth day the guide of Avicenna and Abû Sahl lost his way on account of a dust-storm, and brought them to a place where water was scarce. Abû Sahl, unable to bear the scorching heat of Khwârizm, died of thirst, at the age of forty in A H 401 = A D 1010, while Avicenna, with a thousand hardships and difficulties, reached Abîward, whence he went to Tûs. Abû Sahl is represented in Nâma-i-Dânishwarân (i, 36), on the authority of

Qutb ud Din Lahiji to have maintained quite original opinions on some important obstetric problems. See Brockelmann (i 238) who places his death about A H 390 = A D 1000

Of the many works he produced his **كتاب اطهار حكمة الله تعالى** (Book on Exposition of the Wisdom of God in the Creation of Man) according to Ibn Abi Usaybi'ah (i 328) is the best. In this work Mas'ûhi has summed up the physiological opinions of Galen and others with such clearness and lucidity and made many modifications, corrections and valuable additions which give proof of his high attainments. Next to this work according to the above authority comes the present work which is the most famous of all his productions. Amin ud Dawlah ibn ut Talmûz wrote a gloss on **Al Mû'ah** for further reference see **Chahar Maqalah** (Brownes translation) pp 118-21. **Namî i Danishwarân i Nasirî** i pp 34-7. **Ibn Abi Usaybi'ah** i pp 33, 8. **Ibn ul Qiftî** p 408. **Mukhtasar ud Duwal** (Oxford edition) p 300 and Brock i 218.

Begins —

قال ابو سهل — ي بن يحيى الهـ في هذا هو الكتاب الاول  
من ٢٠٠ في صاعه الهـ ر مصدا فيه ان تكلم مصايح  
شده قبل السروع في علم الهـ ماكون مدله الهـ مشول  
الي ران ٢ مقصور اليه الهـ

As the title suggests this work consists of one hundred separate books. Subjects which are treated in one chapter by others are separately treated in books in this work. For instance **كتاب علم الغذاء** (fol 26<sup>b</sup>) **كتاب الاخذة المفردة** (fol 29<sup>b</sup>) and **كتاب مواد الاخذة** (fol 30<sup>a</sup>) are treated in three separate books while they are treated by others under the single heading. On ailments.

The transcriber instead of writing **كتاب علاج اعراض البول** writes **كتاب في علاج السح و الرحر و البص** on fol 161 over again which is the 86th Book treated on fol 15<sup>b</sup> and after reaching the passage **السراب السفرجل السادس** suddenly breaks off into **ويقع العانة او موضع الكا** — a passage referring to the subject of the Book on Urine and not On Dysentery. In the remainder of this book the subject on urine is continued.

Copies Brock i 238 Berlin No 6266 Gotha No 1988  
Cairo vi 33 and Ramfâr p 494

Written in an ordinary Nasta'liq, with a decorated frontispiece, within coloured border lines. A full table of contents is inscribed unto the end of the first book.

Dated A H 1234

Scribe روح الله

No 16.

fol. 491, lines 35, size  $10\frac{3}{4} \times 7\frac{1}{2}$ ,  $8\frac{1}{2} \times 5$

كتاب التأسيس ، ابن عجز عن التأسيس ،

# KITÂBU-'T-TASRÎF.

(THE BOOK OF DERIVATION)

By ابن حازم الزهراوي، حله، Khalaf b 'Abbâs-az-Zahrâwî, a celebrated physician and surgeon, better known as Albucasis, the surgical portion of whose work has been repeatedly translated into various European languages. Though his fame as a first-rate surgical investigator has come down to us, very little is known about his life. Almost all the Arabian historians of Spain are loud in their praise of his great work and medical skill, but unfortunately give only scanty and meagre details of biographical interest. We know for certain that this wonderful man was born at Az-Zahrâ, the beautiful city near Cordova, founded by 'Abdu'l Rahmân III, surnamed An-Nâsir (the greatest of the Spanish Caliphs who spared no amount of skill, taste, energy, and wealth to make this city one of the finest of the world). 'Az-Zahrâwî is one of the many illustrious characters who graced the court of An-Nâsir or flourished in his reign (see Al-Makkari's History of Mohammadan Dynasties in Spain, translated by P. Gayangos, II, 149). He is stated by Leo the African to have been physician to the great captain Al-Mansûr, and to have died in the year of the war of Cordova in A H 404 = A D 1013.

The date of the death of this celebrated author is a subject of great controversy. Pascual de Gayangos, in his translation of Al-Makkari's History of the Mohammadan Dynasties in Spain, I, 187, translates the passage of Ibn Hazm's epistle, referring to Az-Zahrâwî, as follows —

“Another valuable work is the Kitâb-'l-Tasrif (The Book of

Derivation) by Abûl Kasim Khalf Ibn Abbas Az Zahrawi whom I knew and with whom I was on terms of great intimacy and certainly were I to advance that a more complete work was never written on the medical science nor one in a better style nor one showing better practical remedies against all diseases I should not be far from truth. The learned translator in his Notes and Illustrations (i p 466) adds Casiri (Bib Ar Hisp Esc vol ii p 136) places the death of Abû l Kasim in A H 500 = A D 1106-7 but it must be a mistake since the author of this epistle died in 456 Hâjî Khalfa (see Tasrif) says that he died after four hundred of the Hijra which is more likely.

The original passage in the Arabic text (Nafhut Tib Lyden edition vol ii p 119) runs as follows —

و قد أدركناه و شاهدناه ولى ملنا الله لم نولب في العلم  
مه ولا احسن للثول والعمل في الطابع ا

The learned translator by a curious oversight translates و أدركناه as 'whom I knew and with whom I was on terms of great intimacy' while أدركناه means I obtained the work and شاهدناه means witnessed or saw it. The above incorrect translation led the translator and subsequent writers to assume that Az Zahrawi was a contemporary of Ibn Hazm. The passage in the original does not bear out this assumption it simply indicates that the author of the epistle hearing of the fame of this great work obtained a copy of it and saw it. This can be safely assumed that between Az Zahrawi's work and that of the composition of Ibn Hazm's epistle a considerable time must have elapsed sufficient to establish the fame of At Tasrif among the learned society of the Spanish Arabs. This assumption gains further support from the fact that Ibn Hazm towards the end of the same epistle (Nafhut Tib ii 121) speaks of his contemporaries in the present tense —

وليس البقا احمد بن عبد الملك بن ه د صدقنا و صاحبنا  
وهوحي بعد لم يلع من الاكحال

Leclerc the learned French Orientalist in his Histoire de la Medicine Arabe (i 437) refers to the controversy as to the date of Az Zahrawi's death as follows —

The time in which he lived has been a subject of controversy. He was at first thought to be a contemporary of Leo the African who

devotes to him a short notice in his biography Leo makes him the physician of the great captain Al-Mansur, and fixes his death in the year of the war of Cordova, A H 404 = A D 1013 We will see shortly that this is scarcely removed from truth" The above-quoted scholarly remark, with that made by Hâjî Khalîfah (ii, 303), المنوي بعد, leaves scarcely any doubt that Az-Zahrâwî died in A H 404 and not in A H 500 as assumed by Casiri, Louis Viardot (*Histoire des Arabes D'Espagne*, vol ii, p 94), and others

Rev H J Rose, in his *Biographical Dictionary* (vol i, p 241), estimates Az-Zahrâwî's work in the following terms "Albucasis, called Albucasa, Buchasis, Bulcaris Gafar, Azaravius, etc, but whose proper name is Aboul-Cassem-Khalaf Ben-Abbâs, was an Arabian physician of Spain His celebrity was great, but his work, which consists of thirty-two treatises, and which have been translated by an enthusiastic Jew—Riccio, the physician of Maximilian I—proves that he was little more than a compiler, and even a plagiarist from Ahasi or Rhazes He was a surgeon also, and he not only mentions instruments, but gives drawings of them At Oxford, in 1778, there appeared a new edition of his surgical treatise, 2 vols, 4to, Arabic and Latin" But "Abulcasis, the originator of modern surgery," (S P Scott's *History of the Moorish Empire in Europe*, vol iii, p 512) cannot be disposed of as a plagiarist There is scarcely any doubt that his work embodies those very principles that emanated from the Greeks, and after undergoing some slight alterations reached him But who has ever investigated without getting materials from his predecessors to build upon? The whole of his great work, which consists of thirty treatises only, وجمله هذا الكتاب ، ثلاثون مقالة (fol 2), gives indications of his original investigations, which are generally introduced with the words حرنا (I tried) His originality does not wholly lie in the addition of new matters (which are considerable) in the treatment and surgery, but also in handling the materials at his disposal, by abbreviating, classifying, and elaborating, where necessary, the different points, and dropping those hints here and there which were of paramount practical importance For instance, on fol 11<sup>b</sup>, in one محل he traces the many destinations of the redundant fluids in the different organs —

محل اذا كان ، العسل في البدن كان مخرها في العروق  
الاربعة التي في البدن اولا ثم في العروق اللذي في اعلي  
البدن ، ثم في العروق التي في ، من حدة الكبد ثم في

العروق التي في حوف الكبد ثم في العروق التي مادون الكبد  
في المواضع التي يقال لها الدوائف ثم يجري الي افواه العروق  
التي تصل بالامعاء حي ، من هناك يخرج

Again on concluding the first Maqalah (fol 28-29<sup>b</sup>) he adds  
fifty five Fasl containing hints of practical importance to practitioners  
In the face of these positive proofs of his originality he cannot be dismissed as little more than a  
compiler and even a plagiarist

Now let us see what other European scholars say about his surgical  
production Francis Adams in his translation of the work of Paulus  
Æginata (vol ii p 247) appreciates Az Zahrawi in the following  
terms Albucasis gives more original matter on surgery than any  
other Arabian author Clement Huart (History of Arabic Literature  
p 310) calls him 'a great surgeon who frequently resorted to  
cauterisation But his merit as a distinguished writer and a surgical  
investigator cannot be expressed in better language than that used in  
two places in the Encyclopædia Britannica

Either to the tenth or the eleventh century must be referred the  
name of another Arabian physician who has also attained the position of  
a classic Abul Kasim or Albucasis of El Zahra, near Cordova in Spain  
His great work *At Tasrif* a medical encyclopædia is chiefly valued for  
its surgical portion which was translated into Latin in the twelfth  
century and was for some centuries a standard if not the standard  
authority in surgery in Europe (vol xv p 805)

Their (Arabians) one distinctively surgical writer was Abu l Casim  
(d 1122) who is chiefly celebrated for his free use of the actual cautery  
and of caustics He showed a good deal of character in declining to  
operate on goitre in resorting to tracheotomy but sparingly in refusing  
to meddle with cancer and in evacuating large abscesses by degrees  
(vol viii p 670)

Begins —

قال ا ح العالم العلامة حكم الله يائي موارد الصر و  
حكم مصاره السهه و حاكم من دلال الاساع

The work is divided into thirty Maqalas (chapters) a list of which  
is given by the author on fol 2

Contents —  
fol 2

المثاله الاولى صحتها مقولا في الاله اب و الامرحه والاخذ

و تركب ، الادوية و هـ ون من السرح و ما أسه ذلك عملها  
كالمدخل لهذا الكنا ،

fol 29<sup>b</sup>

المقالة السابعة في تقاسيم الامراض و علاماتها و الامارة الي  
علامها

fol 179<sup>b</sup>

المقالة السابعة في تقاسيم المعان من القديمة التي تحزن و تدحر

fol 186<sup>b</sup>

المقالة الرابعة في صناعة الريان الكسر و مائر الريافا ، و  
الادوية المفردة السابعة من هـ مع السموم

fol 194<sup>b</sup>

المقالة الخامسة في هـ ، الايارحا ، القديمة و ادكارها و  
تصويرها

fol 200<sup>a</sup>

المقالة السادسة في هـ ، الادوية المسهلة من الحصى ، المدبرة  
لحصح العلل

fol 207<sup>a</sup>

المقالة السابعة في هـ ، الادوية التي تحل ، الفى و الحص و  
الفررحا ، و المعافا ،

fol 213<sup>a</sup>

المقالة السابعة في الادوية المسهلة للدودة الحام البالوفة  
الباموة

fol 221-224 (incomplete)

المقالة التاسعة في ادوية الفل ، من السلسا ، و ادوية المسك  
و ما أسه ذلك

fol 299-306<sup>b</sup> (incomplete, without beginning)

المقالة العاشرة في سعة الاطريفا ، و الساق المسهلا ،

fol 306-312<sup>b</sup> again fol 271-272 (folios transposed)

المقالة الحادية عشره في صفه الحوارضات و الكمونات و ما  
اسمه ذلك

fol 276-281 (incomplete without beginning)

المقالة الثانيه عشره في ادويه الباه و الا ، ه للاندان المهروله  
و المدره و نحو ذلك

fol 281<sup>b</sup>-296 again fol 313-326 (folios transposed)

المقالة الثالثه عشره في الامربه و السكتحيات و الهوه

fol 326-329

المقالة الرابعه عشره في اللالح و الاله و حاب و القوحاب  
المسهله و غير الاله

fol 339-341 (a fragment)

المقالة الخامسه عشره في المربيات و مفاعها و حكمة برقيها  
و ادحارها

Wanting

المقاله السادسه عشره في السوفات المسهله و غير المسهله

fol 296-298 (a fragment)

المقالة السابعه عشره في الامراض المسهله و ا<sup>2</sup>كه و غير  
المسهله و الاله كه

fol 295<sup>b</sup>-302 (a fragment)

المقالة الثامه عشره في السعوطات و الحوررات و الطوررات  
و الدوررات و العراعر

fol 262-270<sup>b</sup> again fol 225-232 (folios transposed)

المقالة التاسعه عشره في الطب و الرية و صاعه الغوالي و ما  
اسمها

fol 233-238 again fol 343-347 (folios transposed)

المقالة العشرى في الاكحال و السافات و اللطوحاب

Wanting

المقالة الحادية والعشرون في السوناب ، وادوية الدم و الحلق  
وما اسنة ذلك

fol 245-253 (incomplete)

المقالة الثانية والعشرون في ادوية الصدر والسعال خاصة

fol 239<sup>b</sup>-244, fol 273-275, fol 348-369 (folios transposed)

المقالة الثالثة والعشرون في السماداء ، لجمع حلق البدن من

fol 369

الفرق الى القدم

المقالة الرابعة والعشرون في صناعة المراهم الحلي و مائر

fol 378

المراهم لجالبوس ولعبره

المقالة الخامسة والعشرون في الادهان و مساوئها و احكام

fol 388

احرارها .

المقالة السادسة والعشرون في اطعمه المرصى وكبير من الاصحاء

fol 412

مرتنة على حسب ، الامراض

المقالة السابعة والعشرون في مائعات الادوية و الاعدة و

اصلاحها و مواها و خواصها

fol 461-470 again, fol. 342 (folios transposed)

المقالة الثامنة والعشرون في اصلاح الادوية و حرق الاحجار

fol 470-494

البعدين وما ييسره ، في اله ، من ذلك

المقالة التاسعة والعشرون في تشيئة العقاقير بالاله ، اللغة

و بدلها و اعمارها و اعمار المركبة و رها و مرج الائمة الواقعة

في كناء ، اله ، والاكبال والادوان

(See vol II below)

# المقالة الثامن في العمل باليد من السق و الطر الصر و الكي و الخلع

The first volume consists of twenty nine babs By the folio marks in the list of contents noted above it will be clear that there are many transpositions of folios chapters 16th and 21st are wholly wanting and many chapters are incomplete

Copies Berlin No 6100 Brit Mus p 108 Gotha No 1989 and Wali Uddin No 2491

Written in Magribi character but the writing is not uniform here and there it is in a superior Magribi but the greater portion is in ordinary Magribi

fol 231 245 200-7 are supplied in a later hand fol 304 and 481 are left blank fol 200-31 34-68 378-87 382-19 and 400-1 are completely destroyed by damp and the chemical action of the ink used There is a lacuna in fol 417 fol 119-21 spaces reserved for headings are left blank

The date of transcription as noted on fol 221 at the end of the eighteenth Maqalah is Rabi II AH 1111 = AD 1710

## No 17

fol 240 lines 16 size 10½ × 7 7½ × 1

The same

## VOL II

The surgical portion which is the 30th Maqalah of At Fusrif  
Begins —

قال الحكيم الفاضل له بن حسان الزهراوي واضح هذا  
الكتاب رسمه الله لعلكم ياتني هذا الكتاب الذي هو حرو  
العلم في العلم بكماله و بلغ الغاية فيه من و صوحه و سانه  
رايت ان اكمله بهذه المقالة التي هي حرو العمل باليد لان العمل  
باليد محسنة في بلدنا وفي زماننا معدوم السنة الح  
D 2

This Maqâlah (or book) is divided into the following three bâbs —  
fol 9<sup>a</sup>

الباء ، الاول في الكي بالبار و الكي بالدواء الحاد مسود ،  
مرد ، من القرن [القرن] الى القدم و صور ، الالاء ، و جديد  
الكي و كل ما ينصح اليه في العمل باليد

fol 43<sup>a</sup>

الباء ، الثاني في السن و الفصد و الحمامة و الصراخ ، و  
احراج السهام و نحو ذلك كله مسود ، مرتد ، و صور الالاء ،

fol 190<sup>a</sup>

الباء ، الثالث ، في الصر و الطلع و علاج الوبي و نحو ذلك  
مسود ، مرتد ، من القرن [القرن] الى القدم و صور الالاء ،

Each bâb is subdivided into a large number of chapters (مصول),  
for a complete description of which see Berlin Cat, No 6254

For various European translations of this portion see A G Ellis's  
Cat of Arab Books in the Brit Mus, vol 1, p 842

Written in an old elegant Arabian Naskh with diacritical points  
Neat pictures in colours of surgical instruments are drawn throughout  
A complete list of contents is added in the beginning This is a fairly  
old copy of the work, having been transcribed in A H 584 = A D 1190

و قرع من نسخة يوم السبت ، مباح المحرم سنة اربع و ثمان  
و خمسمائة

### No 18

fol 87, lines 21, size  $8\frac{1}{2} \times 5\frac{1}{2}$ ,  $6 \times 4$

تذكرة الكحالين

TADKIRATU-'L-KUHĤĤÂLÎN.

A treatise on ophthalmic practice by علي بن عيسى [علي بن عيسى بن علي] al-Kuhhâl, the celebrated  
الكحال

ophthalmic writer known to Europe as Jesu Haly Ibn ul Qifti (p 247) makes him a pupil of the celebrated Hunayn b Ishaq (d 260 = 837) and Ibn Abi Usaybi'ah (i 247) places his death after A H 400 = A.D. 1009 Besides the present work he wrote a book entitled كتاب المنافع التي تاد من احصا الصوان (A book on the benefits derived from the bodies of animals) a copy of which exists in the Berlin Library (see Ahlwardt Berlin Cat No 6240) For further reference to the author's life see Brock i 236

Begins —

لسدي يعون الله و لكس رساله علي بن هـ في الكحال  
انها الناصل هناك الله بامه سال عن خواص مامه  
كمانس في امراض العين و علاج كل واحد منها لان  
الاسكندر النون ذكروا عدد امراضها و لم يذكروا علاجها و قد  
رأيت ان الف لك كانا في امراض العين اذكر منه حـ  
ما سالت حي باجار و اـ اـ اـ

Compare H Khal vol ii p 261

This work is divided into the following three Maqalas —

I—On the anatomy and physiology of the eye (in 21 babs) on fol 2

II—On the external diseases of the eye their symptoms and treatment (in 73 babs) on fol 9

III—The internal diseases of the eye their symptoms and treatment (in 27 babs) on fol 67

The author further states that he made many additions to the works of Galen and Hunayn of the results derived from personal observations in course of his practice

For centuries the work was regarded even in Europe as indispensable for students of ophthalmic practice

For European translations of the work see Cat of Arab Books in the Brit Mus by A G Ellis i 243 and Iktifa p 218

Copies Gotha No 1992 Ayasufiyah No 3583 Nur Usmaniyyah No 3400 and Wali Uddin No 2481

Written in an ordinary old Arabian Nashh Dark water stain on foll 26-8 Water stained throughout This is an old copy of the work the date of transcription being Rabi II A H 500

سـ ي بن فصل بن حابر بن لـ ان الله هم تراهب سcribe

## No. 19.

foli 260, lines 26, size  $9\frac{1}{2} \times 6\frac{1}{2}$ ,  $7 \times 1\frac{1}{2}$

كتاب القانون

## KITÂBU 'L-QÂNÛN.

## VOL I

The book of the Canon a medical encyclopædia, by أبو علي الحسن بن عبد الله بن سينا, Abû 'Alî al-Husayn b 'Abdullah b Sînâ, called Ash-Shaykh (the Reverend) and Al-Ra'is (the Chief), the most celebrated Arabian philosopher and physician, better known to Europe by the name of Avicenna. He was born at Afshîmah, a hamlet in the district of Bukhârâ, in A H 370 = A D 980. After the death of his younger brother his family migrated to Bukhârâ, where he was put in charge of a tutor for the study of the Qur'ân and Arabian poetry. At the age of ten, as he states in his autobiography, he made so much progress in his studies in theology, poetry and arithmetic that he became the wonder of his neighbours. Under Abû Abdullah-an-Nâtîlî, a wandering scholar of some repute, who about this time came to Bûkhârâ, he studied logic, Euclid and Al-Majist. The first appointment he secured was that of physician to Nûh b Mansûr, the Samanide Sultân of Bukhârâ (A D. 975-97), whom he cured of a dangerous disease. For a time he was court physician to Shamsu'l-Ma'âlî Qâbûs b Washmgîr, the Dilemite, and after the dethronement of that sovereign, which occurred in A D 1012, he retired to Jurjân, where he began to compose his celebrated Kitâbu'l-Qânûn (Book of the Canon). He next held office as Wazîr to Shamsu'd-Dawlah of Hamadân, on whose death he proceeded to Isfahân and secured the post of physician to 'Alâ 'ud-Dawlah, the reigning sovereign of that town. He died of colic in A H 428 = A D 1037, in his 58th year.

Kitâbu 'l-Qânûn, though not essentially different from Al-Hâwî (Continens) of Rhazes and Al-Malikî of Haly Abbas, acquired a greater celebrity than these on account of its methodical treatment and the comprehensive view it afforded of the ancient doctrines. In the enumeration of symptoms and in scholarly arrangement it stands easily first, but in surgical matters it is inferior to the works of Haly Abbas and Albucasis. "He introduced into medical theory the four causes of the Peripatetic System." See Encyclopædia Britannica (9th edition,

iii pp 152-3) Baron Carradeaux Avicenne pp 131-36 Nicholson's  
 Hist of Arabia p 360 Brock i 42 Mukhtasar ud Duwal  
 (Oxford edition) p 149 Ibn Abi Usaybihi ii pp 2-20 Ibn al  
 Qifti pp 414-26 Ibn Khallikan (Do Slane's translation) i p 440  
 Mir'at ul Jinan (Iib Copy) fol 232 and Numa i Danishwaran i Nasiri  
 (i pp 73-81) where Sitrah is mentioned as the name of Avicenna's  
 mother. In this work there are many interesting biographical accounts  
 not to be met with in other biographies. The author of this work  
 contends that A H 363 = A D 973 is the real date of Avicenna's birth,  
 and not A H 370 as is adopted by almost all his biographers.

Begins —

الحمد لله رب العالمين حمد السالكين  
 في بعض خلص احوالي الح

This volume contains the first two books —

General rules of the Medical Art fol 1

الكتاب الاول في الامور الكلية من علم

On Simple Medicaments fol 130

الكتاب الثاني في الادوية المردة

A complete list of contents is given in Ahlwardt Perlin Cat  
 Nos 660-71

This work though in itself a vast compendium of medical subjects  
 yet became the text of many commentaries. The most important of  
 the complete commentaries are (1) Al Qirahi's (Syriasis) and  
 (2) Al Jilani's. Of the commentaries on the theoretical portion only  
 Al Qutbush Shirazi's Commentary is the most important. Of the  
 many abridgments the most famous are the Mukhtasar of Hagi and  
 Al Mujir of Qirahi (vide infra) see Brock i 457 and H Khal iv 437

For different editions and translations see Cat of Arab Books in the  
 Brit Mus. by A G Ellis (i pp 664-14) and Iktifi p 218

Copies Brit Mus Sup Nos 787-90 Ind Office No 77-8  
 Berlin No 660-71 Brit Mus pp 221 632 744 Cotha No 1911  
 Bat m 237 Cairo vi 27 Asiat Soc., p 80 Wali Uddin No 2528  
 Nar Lumanivah Nos 366-73 Kufirizadah Nos 976-7 p 64 and  
 Lampur p 40

Written in a beautiful Persian Naskh with a sumptuous Unwan  
 and gold border line

حسن بن محمد الكرمانلي

## No. 20.

fol. 417, lines and size as above

The same

## Vol II

The second volume of the work noticed above. This volume extends to the whole of the third book on treatment of the diseases of the human body from head to foot.

Begins —

الفصل الاول من الكنا ، البالد ، من الفان و هو مس  
مفالا ، الح

And ends in this line

ورن السرو و مرهم السحوم مع نعر الماخر

The remaining few lines are on the first folio of the third volume.

Written in the same manner and in the same hand as No 19

## No. 21.

fol 284, lines and size as above

The same

## Vol III.

The third volume of the above work This volume extends to the fourth and fifth books

Begins —

المقالة الاولى من الفصل الاول من الكنا ، الرابع الح

fol 888<sup>b</sup> (Pharmacopœia)

الكنا ، الخامس في الادوية المركبة وهو الاعترانادي

A H 917 = A D 1511, is the date of transcription which appears in the colophon of this volume

All the three volumes taken together make a beautiful complete and apparently correct copy of this work

Written in the same manner and same hand as the preceding volumes

### No 22

fol 468 lines 19 to 22 size  $12\frac{1}{2} \times 8\frac{1}{2}$   $9\frac{1}{2} \times 7\frac{1}{2}$

The same

Another copy of the work noticed above

Begins —

المثال الاول في كتاب اسكام الراس الح

This volume contains the whole of Book III and Book IV down to the middle of the chapter on fracture of the nose leaving the remainder uncopied This corresponds to Vol II and Vol III up to fol 824<sup>b</sup> of the copy noticed above

The MS breaks off on the passage—

والاولي ان يكون من الكتان والاحتياط ان يدسل في المصرب  
جميعا وان

Written in ordinary Nasta'liq excepting fol 294-306 which are in Naskh The whole book on Fevers contains marginal notes fol 306-332 spaces reserved for headings left blank

Not dated م Circa 18th century

(Khurshayd Nawwab)

### No 23

fol 460 lines 29 size  $17\frac{3}{4} \times 10\frac{3}{4}$   $12\frac{1}{2} \times 7\frac{1}{2}$

The same

Another complete copy of the five books of the Qanûn in one volume The rubrics are wanting on the following folios 37 38 41 43 46 47 49 50 51 101 279 285 286 289 and 290

## Contents —

Book I—General Rules of the Medical Art, on fol 1

Book II—On Simple Medicaments, on fol 73

Book III—Treatment and Symptoms of Organic and Local Diseases from Head to Foot, on fol 142

Book IV Treatment of External Diseases, Fevers, etc, on fol 345

Book V—Compound Medicaments, on fol 420

Written in a clear bold Persian Naskh, the headings being written in a thicker style in red, with a decorated 'Unwân, and gold and blue ruled border lines

Not dated Circa 16th century

## No. 24

fol 111, lines 26, size  $11 \times 6\frac{3}{4}$ ,  $8\frac{1}{2} \times 5$

The same

A copy containing the first book of the Qânûn A complete list of contents of this volume is prefixed

Written in a beautiful clear Nasta'liq Worm-eaten here and there

Not dated Circa 18th century

## No 25

fol 221, lines 15, size  $10 \times 7$ ,  $6\frac{3}{4} \times 4\frac{1}{4}$

The same

A fragment of the above work This MS contains the latter half of the first book beginning from **الصلة الباسة في تعداد مس لكل**, this is Jumlah II of Ta'lim III of Faun II of Book I The folios are transposed The arrangement of folios should be as follows 1, 191-217, 182-190 and 2-181 This is a fragment of an old copy of the Qânûn, the date of transcription as given in the colophon being A H 627

the c **بسم الله المحرم سنة سبع و مئتين و تسماية**

On the title page the name of the physician for whom this MS was transcribed is given as follows —

امرو بكاتب الحكيم الالى العالم الافضل الامجد كمال الدين مسد  
الحكما فخر الاطباء ارشد بن االى لالى الصداى (١١٢٠)

Written in an old Arabian Na'kha

No 26

Full text lines 1 size 9 x 1/2 C 1 x 4

شرح كلمات الدوى

SHARH-U-KULLÎYÂT-'IL-QÂNÛN

Vol. I

A commentary upon the Kulliyât of the Qânûn by ابو اسحق  
أبو اسحق محمد بن علي بن محمد الالى المصرى Mû Isâ'î Hîr hîm l  
Alî l Mulammal as Sulamî c'n of the chief disciples of Fakhr u Din  
Ar Râzî (F a n e e) and known in the East as Al Qutb ul Mî rî (c o  
H n ul Mufayyis lalaq tushshaw fi lîl C a y l i ) He wa  
killed at Nâpâpûr in A H 618 = A D 1221 when the Tartars invaded  
I rân. He left many works on metaphysics and medicine. S  
Ibn Abî Laysah u 30 Husn ul Mul hrah lîl C a y f o l a  
and H b l d w 114

1 cms —

الصد لك العبد الحكيم الشاطر العلم الذي ملق بالانسان  
اسم كرم امامنا سيدنا واسادنا لالى الدين  
اداسم بن علي بن محمد الالى المصرى الي لم ارل في  
صاى العلوم فلما تواترت الاخبار ب  
الامام فخر الدين الرازى مدت لوجه قاصدا الي

The author states in the preface that while he was studying medicine under Imâm Râzî he made notes of the explanations of

difficult passages and collected materials from other works to elucidate the difficulties of the science, which he now draws up in the form of the present commentary. He then dedicates the work to Muhammad b Ahmad-al-Sâwajî

The comment begins thus, on fol 2<sup>b</sup>

من احلم ان الله ، علم يعرف ، منه احوال بدن الانسان من  
 جهة ما يصرح ويروى عن السمعة ليعلم حاصله و تسرد رائله القسمر  
 قال مولانا ان الله ، في لغة العرب ، الحدى و لذلك لكل حادى  
 ط ، الح

Thus the text is introduced with the word من and the comment with القسمر.

This volume extends from the beginning down to the end of Jumlah I of Ta'lim III of Faun II of the text

It is a fairly old copy of the work, the date of transcription as stated in the colophon being A H 679 = A D 1280 The work is mentioned along with the other commentaries upon the Qânûn in the Berlin Cat, No 6281

Written in an ordinary minute Nasta'liq Wormed throughout, but serviceable

Scribe محمد احمد بن احمد بن مسعود النشري

No. 27.

fol 171, lines and size as above

The same

VOL II

The second volume of the work noticed above, extending to the end of the Kulliyât

Begins

قال الخامس الذي يعرف ، منها احوال الدليل مسعة اقسام  
 القسمر اقول قبل السروع في هذه الاقسام بعدم علمه مسائل نافعة  
 في علم القسمره الح

In this commentary the philosophical side of the subjects is treated according to the then established canons of reasoning. Thus the work though brief represents the manner in which the Arabs discussed medical subjects philosophically. This sort of explanation has been further developed in Qutb u l Shīrāzī's Commentary (*vide infra*)

Written in the same hand as No 26

No 28

fol 03 lines 32 size 11½ × 7½ 7½ × 11

شرح القانون

SHARHU-'L-QÂNŪN

Vol. I

A commentary upon Avicenna's Canon by حاج الدين ابو الحسن Ala ud Din Ali b Abi l Hazm [Kh̲h̲aram] al Qarshī the celebrated commentator of the Qānūn known in Europe as Syrius. He was born at Qarshī a town of Hawāṣ in Nahr in A H 607 = A D 1210. He became so famous that Yāfi'ī (Mirat ul Jinan Lib Copy fol 432) and As Suyūfī (Husn ul Muhadīrah Lib Copy fol 274) consider him the greatest of the Muhammadan physicians of Egypt and according to Iktifa (I 224) his fame is second only to Avicenna in the Islamic medical world. He passed his life in the Maysūrī hospital of Cairo where after making an endowment of all his properties to that institution he died at the age of eighty in A H 684 = A D 1288. He studied medicine under Muḥaddib ud Din ad Dakhwar and wrote not only on medicine but also on jurisprudence and tradition. See Ibn Mulaqqin's Ibaqat ush Shāwafī Tib Copy p 204 Brock 1 493 II Kh̲h̲al 11 497 As Subkī's Ibaqat ul Kulb (Cairo edition) vol v p 120 where تسع is wrongly printed for سبع in the date of his death and Ibn Shuhbā's Tabīqat (Asiat Soc Copy) fol 118.

Begins —

قال الامام ابي الحرم الثرمسي الساجي عبد الله رب  
العالمين والصلوة علي عاده الصالحين

The author in the preface describes the arrangement of the work in the following terms —

و قد ريساه على نرد ، كتاب ، القانون الا في السريح و  
الانهرانادين فانا راسا ان يجمع الكلام في السريح في كتاب ،  
واحد ويرسه بعد الكلام في مباح ، اية الكتاب ، الاول من كـ ،  
القانون و هو المعروف ، بكتاب ، الكلباء ، وان نرد ، الانهرانادين  
بعد الكلام في مباح ، الادوية المفردة و ماسوي ذلك لايعبر  
ترسه

Hâjî Khalifah (iv, 497) mentions this work with the commentaries upon the Kulliyât, but a close study shows that it extends to the whole of the Qânûn

The commentary begins on fol 7 thus

قال السرح الرئيس رة في الامور الكله في حد البر ، الفصل  
الاول من النعدام الاول من الفى الاول من الكتاب ، الاول في  
حدالط ، السرح الحد في اللغة العربية هو السرح

Thus the text is introduced by the words قال السرح رحمه الله and the commentary by السرح Only the beginning and ending words of the passage to be explained are quoted

This volume comprises Book I and Book III up to the disease (Pleurisy) دا ، الحد ،

Copies Râmpûi, p 483, and Ayâsûfiyah, Nos 3643, 3648 and 3659-60

Written in clear minute Persian Naskh within gold-ruled borders Water-stained in many places

fol 140<sup>a</sup> contains a seal which runs thus

سنة ١٠٢٥ هـ ، سلطان محمد

Not dated / Cnca 16th century

No 29

fol 382 lines 33 size  $11\frac{1}{4} \times 7\frac{1}{4}$   $8\frac{1}{4} \times 4\frac{3}{4}$

The same

VOL II

The second volume of the above work

Begins —

الف الرابع في احوال الادن الح

This volume extends from the Diseases of the Ear (Book III) to the end of the Qanun

Contents Book III (from Diseases of the Ear) on fol 1 Book IV (on External and General Diseases) on fol 401<sup>b</sup> and Book V (on Pharmacopoeia) on fol 571

Written in many hands in clear Persian Naskh The first folio contains the following marginal note —

جلد دوم از درسي بر قانون طب      نائب اموال امير الايرا  
مرحوم '      و نسيم شهر رحب الرحب      حصول محمد ناصر  
نموده شد

There are seals and names of previous owners the earliest date being A H 1084

No 30

fol 515 lines 27 size  $13\frac{3}{4} \times 8$   $10\frac{1}{4} \times 5\frac{3}{4}$

شرح كتاب القانون

SHARHU-KULLÎYATI-'L-QÂNÛN

VOL I

A commentary on the Kulliyat of Avicennas Canon by Qatb ud Dīn Mahmūd b  
الدین محمود بن مسعود بن محمد الح السمراری

Mas'ūd b Muslih-ash-Shirāzī, known to the East as Al-'Allāmah (the most learned) He belonged to a famous family of physicians of Shirāz. After getting an introductory insight into the various branches of Eastern literature, according to the prevailing fashion of the day, from his father and uncle, he went to the celebrated Nasir u'd-Dīn at-Tūsī, and under him completed his philosophical and mathematical courses of study. He was witty, addicted to drinking, and cared little for strict religious dogmas, but he was of charitable disposition and was highly honoured by the Tartar kings. Besides the present work he wrote commentaries on Al-Miftah of Sakkākī, Al-Asrar of Suhrawardī and Al-Mukhtasar of Ibn u'l-Hapib. He died at Tabriz on the 11th of Ramadān, A.H. 710 = A.D. 1310. See Duraru'l-Kāminah (Lib. Copy, II, p. 588), Tabaqāt-ush-Shawafī' of Al-Asnawī (Lib. Copy, p. 283), As-Subki's Tabaqāt u'l-Kubrā (Cairo edition), vol. VI, p. 248, Ibn Shuhbā's Tabaqāt (Asiat. Soc. Copy), fol. 132<sup>b</sup>, and Mu'at-t-Āftāb Numa of Shāh Niwāz Khan (Lib. Copy), foll. 214-15. For his other works see Brock, II, 211.

Begins —

و ، اعدت مرد ان اولي ما اوحى به الخطا ، واحري ما اتدي  
به الكتاب ، الح

In the preface, after describing his literary attainments, the author states that he paid particular attention to the study of the Kulliyāt of Avicenna's Canon. He learnt it from his father Mas'ūd, his uncle Kamāl-ud-Dīn Abu'l Khayr Muslih al-Kāzarūnī, after them from Muhammad b Ahmad al-Kishī, Sharaf-ud-Dīn Zakī-al-Bushkānī, and finally from Nasir u'd-Dīn at-Tūsī. He then studied its other famous commentaries for himself and travelled through Khurāsān, Bagdad, Turkey, and other places, to consult the medical authorities of these places on the subject. Thus he was able to collect much material for the explanation of the difficulties of the Kulliyāt which had never been collected by anyone before his time.

After enumerating a large number of works which he consulted in the course of preparing this work, he mentions the following ten commentaries of the Qānūn as his groundwork.

- (1) شرح مفر الدين الرازي (d. 606 = 1209)
- (2) شرح امام احمد الدين محمد بن تام آور بن عبد الملك (d. 646 = 1248. See I A U, II, 120)
- (3) شرح نعم الدين احمد بن ابي بكر بن محمد الجواني (See Mukhtasar u'd-Duwal, Oxford edition, p. 521)
- (4) شرح عبد العزيز بن عبد الله الصلي

(5) شرح ١٢ الدين ابراهيم المصري (d 618 = 1221)

(6) شرح حلي ابن القيم الشافعي (d 687 = 1288)

(7) شرح ابو الشرح يعقوب ١١ عي المعروف بابن ١١

(d 68 = 1281)

(8) شرح يعقوب ابن اسحق السامري (d 651 = 1252)

(9) شرح سعد الدين الشافعي

(10) شرح اكمل الدين الشافعي

The arrangement of the work is explained by the author in the following terms on fol 3 —

ولما اجمع عندى عالم بـ ع عند امد في العالم مما يتعلق  
صل هذا الكتاب و تفسر ما هو كالسر من اللباب راب ان اشرح  
له مما يدل من اللط صعبا و يك ع من المعاني ثلثه  
شروحه مرفعه على الـ الثالث و توضح معانيه و الشرح تحليل  
تركيبات و ٢ ع ما لا بل مجهدا ايضا في تقرير قواعده و تقرير  
معاقده و ٢ ع مصادره و تكسر فوائده و بسط موجد و مل ملغره  
و تشدد مرصه و ٢ ع مل مجمله و الامارة الى امونة ما اعرض  
كل سارج مبالس في مسائل الكتاب بتاج و الى ثلثي ما  
يؤد عا بالاعراف مراعا في ع ذلك يربط الانصاف  
والتع عن المعني والا اى

This is no doubt the biggest commentary and contains matters of some interest

This volume extends from the beginning of the text down to Ia 1 28th of Jumalah II of 1a 1111 II of 1ann II

Copies India Office No 799 Gothic No 1917 II Khāl 11 498  
Aya āfiyah p 218 Kupriliḏdah p 61 and Rampūr p 181

Written in ordinary Indian Nasta'liq with decorated frontispiece and coloured borders

Dated Shu bān a II 1022

Scribe احمد بك

## No. 31.

fol 367, lines and size as above

The same

## VOL II

The second volume of the above work

Begins —

قد عرفت ما سلكه ، من احوالنا القرون بين العلامة و العرص  
وفد عرصه ، ان العلامة الح

This volume contains the commentary from Ta'lim III of Fann II to the end. The author left the portion of the text from Fasl 7th of Ta'lim II of Fann II to Fasl 9th of Fann IV uncommented, as appears from the following marginal note on fol 271<sup>b</sup>

ههنا ترك الاسناد الى الفصل التاسع من الفن الرابع

Written in the same hand as above

## No. 32

fol 338, lines 37 and 30, size  $12 \times 7\frac{1}{2}$ ,  $9\frac{3}{4} \times 5$ 

شرح كليلة الفانوس

## SHARH-U-KULLÎYÂT-I'L-QÂNÛN.

Another commentary upon the Kullîyât of Avicenna's Canon by محمد ابن محمود الأملي, Muhammad b Mahmûd al-Âmulî, a learned Shî'a physician and controversialist of the time of Sultân Khudâ Bandah. He died in A.H. 753 = A.D. 1352. An account of his controversy with his well-known Sunnî contemporary, Qâdî 'Adud-al-'Îjî,\* is given in Majâlis u'l-Mu'minîn (Lib Copy), on fol 405<sup>b</sup>

\* The fortress of Îg (or Avîg) stood north of Dîrkan (or Zarkân), the capital of the Dârîbgnd province. Mustawfî generally refers to the castle as the Qil'ah Avîg. See Le Strange's "The Lands of the Eastern Caliphate," p. 283.

Further reference to his life and works will be found in *Haft Iqlim* (Lib<sup>y</sup> Copy) fol 309 Brock 1 457 and II *kh* iv 500

Begins —

الحمد لله الذي دعت حكمته في خلقه الانسان و . . .  
علمهم الح

The author in the preface states that the present work is condensed from Qutb u *sh* *Shirāzī*'s commentary (*vide supra*) with many additions and improvements and after dedicating the work to Jamal u d Dīn Abū Ishāq b Al Malīk u s Sa'īd Mahmūd *Shah* enumerates the sciences such as Logic Mathematics etc allied to Medicine

The commentary begins on fol 3 thus —

الس الاول في حد الـ و موصوحاه من الامور الـ . . .  
القانون امركلي سطر على حرساه الح

From the following note on fol 338 from an autograph copy we learn that the work was composed in A H 753 = A D 1351 —

صوره على ما في السحه الاصل الي سطر الـ . . . و برحو الله  
تعالى ساه الـ . . . هو العبد الـ . . . محمد بن محمود الاملي احسن  
الله احواله ان تكون ما كسه كاما بمقاصده وامسا وان برره ما  
سياه وابقى القراع من الـ . . . صوره يوم الـ . . .  
المصرم ساه ثلاث و . . . ن و . . .

In the colophon it is<sup>y</sup> stated that the work was transcribed for Hakim Fathullāh *Shirāzī* a physician of the court of *Shah* Jahan for whose life see *Mir at i Aftab Numa* (Lib Copy) fol 222<sup>b</sup>

Dated 1055 A H

سجاع الدين محمود ابن سر سمس الدين محمد  
السراري

## No. 33

fol 359, lines 25, size 10 × 5, 8½ × 4

شرح كلادات، القانون

## SHARH-U-KULLÎYÂT-I'L-QÂNÛN.

## Vol I

The first volume of Al-Kâzarîni's commentary upon the Qânûn, containing the whole of that portion of the Kulliyât which treats of the general rules of the medical art

Sadîd-u'd-Dîn al-Kâzarîni, a famous medical writer of the 8th century A H, seems to have been alive in A H 769 = A D 1369 (see Vol II of this work noted below) The exact date of his death is not known He compiled the present work in A H 745 (see H Kh, iv, 499, where القانون، الوصفا is given as its title Besides this work he wrote Al-Mugnî, the famous commentary on Al-Qaishî's Mûjaz (*vide infra*)

Begins —

و ، تهم بحدوك العظيم و احسانك القدم . . . هذا ما احارة  
من مروح القانون و هـ رها مولانا شديد الملة و الدين الكارروى  
. . . و يسعى ان اصد هـ ، فى الله ، كتابا مسسلا على قوائمه  
الكلدة و الحرثة يعنى بالقوائس الكلدة كتابا ، نصها كتابا ، ادا  
القانون الكلى هـ د الالهاء كل كلى يدرج تحته كتابا ، كالصلى الح

In this work the author has followed the method adopted by Al-Qutb-u'sh-Shîrâzî in his commentary (*vide supra*), on which he claims to have made many improvements, and to have rendered his work more complete by commenting upon chapters on Anatomy and others that were left without comment by that celebrated writer (see Vol II of this work)

Another copy of this work exists in the Rampûr Library (see Cat p 486)

Written in clear Indian Naskh within coloured borders

Dated Rabî II A H 1102

# No 34

fol 260 lines 25 size 12 x 8 10 x 5

The same

## VOL II

The second volume of the work mentioned above

Begins —

قال ا ح رحمه الله و بعد حمد الله و الساء عليه فان  
هذا الكتاب هو ثاني الكتاب الي ه اها في اا الي الاول  
مها هو في الاحكام الكل من اا و الثاني مها هو هذا المصنوع  
في الادويه المفردة الح

This volume contains the commentary on the second book of the Qanûn which treats of simple medicaments

The words ادم الله طله in the following note of Al Kazarûnî quoted by his pupil Jalûfus b Mahmûd al Mutabbib al Jili make it evident that the transcription of the work was commenced during the lifetime of the author on fol 3 —

قال مسدي و مسحي و محدومي و اسادي و اساد ه ح  
الورى مدوه اعظم الاطبا و اسمه اكابر الحكما افضل المتقدمين و  
اكمل الساحرين بقراط الرمان و خالسوس الاوان مددد المكان و الدين  
الكارروني ادم الله طله الوارف علي و علي ه ح اا اا  
اقول وانا مددد الكارروني لما رعب يومق الله تعالى عن اسام  
مرح الكتاب الاول الكلي علي طريقه شرح ه المحقق رحمه  
الله عليه و اا شرح الموصعن الدين طفر عههما لعاني

مسعه عن ذلك وهما شرح تسريح الكنا ، الكلي وشرح موسع من  
 نسخة ، النسخة من الفن السادس ، من الكنا ، الاول الى الفصل التاسع  
 من الفن الرابع الح

The following colophon contains the name of the author's pupil and the date of completing the transcription which occurred in the 'U1-Khân's Madrasah of Tabriz in A H 769 = A D 1369 —

قد فرع من تحريره المصنف الى الله العلي حالسوس بن محمود  
 الميا ، الحلبي . . . في دفعا ، كسره و مده طويلة مع الحلال  
 حال . . . الباقي والعشرين من شهر ربيع الاول سنة تسع و مئتين  
 ومئة . . . معمورة تحرير في مدرسة اورخان

On the extra leaves at the end prescriptions for various diseases are copied

Written in ordinary Nasta'liq

### No 35.

fol 210, lines 57, size  $16\frac{1}{2} \times 10\frac{1}{2}$ ,  $13\frac{1}{2} \times 6\frac{3}{4}$

شرح القانون

SHARH-U'L-QÂNÛN.

### Vol. I

The second part of a vast commentary on Avicenna's Canon, by  
 Hakim 'Alî al-Jilânî, the nephew of Hakim-u'l-Mulk of Jilân. He came from Persia in very straitened circumstances, but soon found employment in Akbar's court. Akbar one day subjected his skill to a very severe test from which he emerged successful, and thereby rose so high in the Moghal Emperor's esteem that he became his friend and intimate and vied with the richest nobles of the court in wealth and honour. In A H 988 = A D 1580 he was sent as an ambassador to 'Alî 'Âdil Shâh of Bijapur, who received him with great distinction, but on the sudden death of 'Âdil Shâh the Hakim returned

to Delhi. In the 30th year of Akbar's reign (A.D. 1559) he constructed the famous reservoir (for a complete description of which see *Mir'at ul Umara*, Lib. Copy fol. 97-98). In the 40th year of Akbar's reign he was raised to the rank of 700 and got the title of *Jalīnūs az-Zamīnī* (Galen of the time). He was a learned scholar, excelled his contemporaries in mathematics and medicine and was admired for his wonderful cures. His astringent medicines were greatly reputed at Akbar's court. In A.H. 1017 = A.D. 1608 Jahangir also visited the reservoir and raised him to the rank of commander of 2000. This distinction he enjoyed for a short time and died says Jahangir in his *Maqalat* on the 14th of Dhu'l-Hijjah A.H. 1017 = A.D. 1608 (see *Mir'at ul Âstāb-Nūma*, Lib. Copy fol. 22<sup>o</sup>). H. Blochmann however in his translation of *Âin-i Akbarī*, p. 467 places his death on the 5th of Muharram A.H. 1018 = A.D. 1609. See also *Haft Iqlīm* (Lib. Copy) fol. 313. Compare India Office Cat. Nos. 781-84 where Dr. Loth not finding the life of the author makes an approximation and places him in the ninth century A.H.

Begins —

قال انا الرس و بعد حمد الله فان هذه الكتب  
التي هي اها في اله التي اول منها في الاحكام الكله من  
اله و قد مرغا به وانا عرجا في الكتاب الاول بالاحكام اله

This commentary is the biggest of its kind and in point of authority comes next to that of *Al Qārḥī*.

The portion of this commentary dealing with the *Kulliyat* was lithographed on the margin of *Al Âmulī's* commentary in Lucknow in A.H. 1266.

Written in minute *Nasta'liq* within coloured border lines. From fol. 34 to the end of the manuscript each page is divided into various light coloured columns. The names of drugs are noted on the margin in red. Slightly wormed. The MS. contains occasional marginal corrections and the text is marked with red lines.

A complete copy in five volumes exists in Rampūr see Rampūr Cat. Nos. 133-40 p. 48. For other incomplete copies see Brit. Mus. p. 744<sup>b</sup> and Ind. Office No. 781.

Not dated. Circa 17th century.

## No 36.

fol 134, lines 65, size  $14\frac{1}{2} \times 9\frac{1}{2}$ ,  $13 \times 5\frac{3}{4}$

The same

## I

fol 1-124 A portion of the third part of the work noticed above, comprising the 9th, 10th and 11th Fann of Book III ]

Begins —

الفن السادس من الكتاب ، الباب ، في احوال الهم و اللسان  
... من مسمع الهم و اللسان و قد مر كسر ما يسعي تسريحها في  
الكتاب ، الاول الح

and ends, on fol 124<sup>b</sup>, thus

تالعا لكون الديدان و الحما ، فعله [فعالته] بهذا السرقة نسلح  
اسود ورن درهم ... فانه يترح الديدان ايضا

## II

fol 125-134 A fragment of the fourth part of the above work corresponding to fol 181<sup>b</sup>-190<sup>a</sup> of the volume noticed below

Written in clear Persian Naskh fol 1 and 124 are supplied in a later hand in minute Nasta'liq

Not dated Circa 17th century

## No 37

fol 72, lines 57, size  $14\frac{1}{4} \times 9\frac{1}{2}$ ,  $12\frac{1}{4} \times 5\frac{1}{2}$

The same

A portion of the third part of the above work, extending from Maqâlah II of the 19th Fann of Book III to the end of Book III

Begins

am

او يروق ... حارة السدا ، مع السك ... الدالة السا

الافاق التي تعرض البول كلام في كذا ه شرح البول اله . ي  
وهذا الكلام مع ما يله كالمقدمه الح

and ends thus —

السي شرح الكتاب الثالث من الثالثون تصد الله وحس توصيته  
و بوله الكتاب الرابع انشا الله العزير الحكيم

Written in the same hand as the portion noticed above Corrections  
are made on the margin

Not dated Circa 17th century

### No 38

fol 192 lines ٥0 size  $20 \times 12\frac{1}{2}$   $17 \times 9\frac{1}{2}$

The same

The fourth part of the work mentioned above This volume  
comprises the 4th Book of the Qanûn on general diseases

Begins —

الكتاب الرابع من الثالثون في الامراض التي لا تخص ' سو  
دون عسوالح

Written in a clear bold Naskh with a double-page unwan within  
coloured border Corrections are made on the margin A list of  
contents in a later hand is attached in the end

Not dated Circa 18th century

Scribe محمد حبل بن فص الله

### No 39

fol 77 lines 51 size  $20 \times 12$   $17\frac{1}{2} \times 9$

The same

The fifth part of the above work This volume comprises the fifth  
book of the Qanûn on compound medicaments

Begins —

قال السج الرئيس رمة الله تعالى لقد مرجا . . . للصحة ينبغي  
ان الكتاب ، الباقي الذي في احوال الادوية الح

and ends, on fol 12, thus. —

قال صاحبه ، الفاموس . . . و الاسم اصلي بقولهم مرهيب و  
لو كان ، رائده لقالوا ارهه ،

In the end a few chapters are added by the author himself on the  
admonitions given to medical practitioners, beginning —

هذه انواع ، في الوصايا النفاها من الك ، و كسر م بها من  
سرح العلامة بعد السرح و حده ، المكرر المح

Contents of the additional chapters —

fol 73<sup>b</sup>

الباب الاول : ما ينبغي ان يكون الطبيب ، عليه

fol 74<sup>a</sup>

الباب الثاني : الباقي في العلوم التي لابد للطبيب ، منها

fol 74<sup>b</sup>

الباب الثالث ، الرابع ، وما يتبعه ، ان يروى له الطبيب ، نفسه بعد العلوم  
وما يتبعه ، ان يتجده ديدنا و حاده

fol 75<sup>b</sup>

الباب الرابع : الرابع : ما ينبغي ان يتجنبه الطبيب ،

fol 76<sup>b</sup>

الباب الخامس : الخامس : في امتحان الطبيب ،

A list of contents is attached in the end

Written in the same hand, probably by the same scribe as above,  
with a decorated frontispiece Corrections are made on the margin

Not dated Circa 18th century

No 40

foli 294 lines 21 size  $9\frac{1}{2} \times 6$   $6\frac{1}{4} \times 3\frac{1}{4}$

عانة العموم في تدبر المحموم

GÂYAT U'L-FAHÛM

A commentary on that portion of the Qanûn of Avicenna which treats of Fevers (Tann I of Book IV) by اسحق خان بن ا ل , Ishaq Khan b Isma'il Khan of Delhi an Indian physician of the 12th century A H

Begins —

نحمد الله سبحانه على ما انعمنا من تعلم حقائق العلل و  
ماهايا الامراض و بعد فتول اسحق بن ا ل  
الح

In the preface the author states that in this work he proposes to discuss the prognosis and critical days of fevers along with their treatment. To accomplish this purpose he consulted Al Qarshi's commentary on the Qanûn (*vide supra*) which though it contains useful comments is yet full of futile attacks on Avicenna. He therefore referred to Al Jilani's commentary (*vide supra*) which according to him contains successful refutations of Al Qarshi's hostile criticisms but the practical portion is commented upon at such length that it became too voluminous to be of general utility. This work he says is an abridgement of Al Jilani's long comments to serve as an introduction to that encyclopædia.

In the colophon the date of composition of the work is stated as A H 1182

وكان ذلك في رابع شهر رمضان الـ في شهر سنة ا ل  
و سائل و ما بعد الـ

A copy of this work is noticed in the Pimpur Cat p 486

Written in an ordinary Nasta'liq, the text being marked with red lines. Copious notes from the author himself, designated by the words **مده الله**, are noted on the margin ;

Dated A H 1283

Scribe **مده الله**

No 41

fol 393, lines 29, size  $15 \times 8\frac{3}{4}$ ,  $11\frac{3}{4} \times 5\frac{1}{2}$

شرح كليلة العانوں

## SHARH-U-KULLÎYÂT-I'L-QÂNÛN.

A commentary upon the Kulliyât of the Qânûn of Avicenna, by **حكم سقائي خان ابن حكم مده السامي خان مسيح الملك**, *Hakim Shifâ'i Khân b Hakim 'Abdush-Shâfi Khân Masih u'l-Mulk*, an Indian physician who flourished in the reign of Âsifu'd-Dawlah of Oudh, and after his death served Sa'âdat-'Alî Khân, his successor to the throne of Oudh.

Âsifu'd-Dawlah succeeded Shujâ' u'd-Dawlah in A H 1188 = A D 1774, transferred the seat of his government from Faydâbâd to Lucknow, and died after a reign of twenty-three years in A H 1212 = A D 1787. Sa'âdat 'Alî Khân succeeded him in A H 1212 = A D 1797 and reigned till A H 1229 = A D 1808. See Beale's Biographical Dictionary, p 81.

Begins —

ربناكله ، اللسة عن سكر الاكل و حرمه ، الامواه عن توسبه ،  
دعائك . . . . . قول القبر . المحاط . من حلمه الرحمان بحكم  
سقائي خان ابن حكم مده السامي خان مسيح الملك الح

In the preface the author states that he compiled this work for his son Mirzâ Amân 'Alî, and dedicates the work in the following terms

وريب ، ديانته باسم من هو كالقلة الاماني . . . . . وزير المال  
مدار الهمام حده الملك امداد الدولة آسه ، جاه برهان الملك

انوا - ورمای صدر حکم سماع الدوله لاطم الملك سعادت علي  
خان بهادر

Written in a clear Nasta'liq with a double page unwin and coloured border lines. The text is introduced with the words رحمة الله and the commentary with اقول

Dated Rabi' al Awwal 1216

Script میرزا نظر علي

No 42

fol. 60 lines 10 size 9½ x 6½ 7 x 3½

ا-مار كتاب القانون

IKHTISÂR-U-KITÂB I'L QÂNÛN

An abridgement of the theoretical portion (الكتاب) of Avicenna's Canon by محمد ابو عبد الله محمد بن يوسف بن يوسف الدين الايلامي, Abû 'Abdullah Muhammad b. Yûsuf Sharaf ud Dîn al Ilâqî. He was a philosopher and one of the famous disciples of Avicenna. He died about A.H. 460 = A.D. 1068. See Ibn Abi Usaybiyah ii 20 and Brock i 45.

Begins —

الحمد لله العلي محمد و الصلوة على خير خلقه [محمد و آله]  
و السلام اعلم ان العلم بعرف منه احوال بدن الانسان الح

As the work is divided into Fasl it became subsequently known as Fûsûl ul Ilâqî. This treatise became very popular. Many commentaries appeared on this work of which the following four are noted in II Kh. iv 434 —

1 Amâlî l Iraqiyah fî Sharhî Fûsûl ul Ilâqiyah by Mahmud b. Ali b. Mahmûd al Himsî known as Taj ur Râzî composed in A.H. 730 = A.D. 1335

2 Al Bast ul Waqî fî Sharhî Mukhtasar ul Ilâqî by Muzaffar b. Amir ul Ilâjî b. Munayyid at Tabrizî

3 Sharh bi Qâla Aqûl, by Muhammad b. 'Alî an Naysâbûrî, composed in A H 750 = A D 1350

4 Shaikh bi Qâla Aqûl, by Sadîd-u'd-Dîn Simânî

Other commentaries are noticed in Brock, 1, 45, and Berlin Cat, No 6284

Written in ordinary Nasta'liq, with marginal notes and corrections fol 8 supplied in a later hand

Dated Rajab, A H 1245

### No. 43.

fol 107, lines 20, size  $12\frac{1}{2} \times 8\frac{3}{4}$ ,  $9 \times 5\frac{1}{4}$

كذلك ، الموجز من العاؤون

### AL-MÛJAZ.

A compendium of medicine, abridged from the Qânûn of Avicenna, by علي بن أبي الحرم القرشي, Al-Qarshî, known in Europe as Syrasîs, d A H 687 = A D 1288. For his life and works see above, also Brit Mus Suppl, No 805  
Begins —

بعد حمد الله عز وجل والصلوة على انبائه صوصا على اكملهم  
محمد ممد رتب ، هذا الكتاب ، على اربعة . ون الح

This work became so popular with the Indians that up to this time it is looked upon as an introductory text-book for those who still study and follow the ancient system of medicine. It is divided into four Fann, and is chiefly based on the method followed in the Qânûn

Copies Brit Mus Suppl, No 805, Berlin Cat, No 6275, Brock, 1, 459, Gotha, No 1921, Batavæ, iii, 239, Ayâsûfiyah, p 224, Nûr 'Usmâniyah, p 204, Kupîlîzâdah, pp 6 and 63, and Râmpûr, p 498

For different editions of this work and its commentaries, see Ellis' Cat of Ar Books in the Brit Mus, 1 230

Written in a clear Nasta'liq by Isma'il Khān the brother of the founder of this Library and contains occasional marginal notes  
Not dated Circa 19th century

No 44

fol 371 lines 26 to 29 size  $9\frac{3}{4} \times 5\frac{1}{2}$ ,  $\frac{3}{4} \times 3$

كتاب المعنى شرح الموحر

AL-MUGNÎ

A commentary upon Al Qarshî's Kitāb ul Mujaz by مدید الدین Sadîd ud Dîn al Kazirûm who was alive in A.H. 779 = A.D. 1377 See above also Brock 1 457

B gins —

المدد لله الذي اندع بقدرة حواضره <sup>١٣٨٠</sup> هـ مجردة ، امانع  
فلما كان احصاح الح

In the preface it is stated that the author based this work on Al Qutb u'sh Shîrazî and Al Qarshî's commentaries on the Qanûn and added matters which he gathered from his teacher Burhan ud Dîn al Abri. The following works are enumerated here as authorities — 1 Haly Abbas Kitāb ul 'Malikî 2 Vasihs Al Mi'ah 3 Ibn Abî Sidiq's Nakhbah ul Ilaj 4 Ibn Hubal's Al Mukhtâr 5 Al Mufqî's Jami and 6 Avenzoar's celebrated At Taysir

The title of the work as quoted above also occurs in the preface —

و . . . كتاب الـ بي في شرح الموحر

The commentary proper begins on fol 2<sup>b</sup> thus —

قال المصنف بعد حمد الله اربعة فصول واما الحصر الكتاب  
في هذه الاربعة الح

Copies Brit Mus Suppl't No 806 Berlin Cat No 6277 Gotha No 1925 Batave in 240 Cairo vi 45 As Soc p 84 Wih ud Dîn p 143 Ayasûfiyah p 218 and Nur Uşşaniyah p 20

Repeatedly printed and lithographed See Ellis' Cat of A<sub>1</sub> Books  
in the Brit Mus, II, 556

The first three folios are written in Naskh, the rest in Shikast Amîz  
Nasta'liq

Not dated, circa 17th century

Scribe بهاء الدين علي ابن المرحوم ابراهيم

## No 45

fol 302, lines 21, size  $12\frac{3}{4} \times 10$ ,  $8\frac{3}{4} \times 7\frac{1}{4}$

الف. بي شرح الموجز

## AN-NAFÎSÎ.

Another commentary upon Al-Qarshî's Kitâb-u'l-Mûjaz, by برهان  
الدین بهمن ابن عوص الكرماني, Buihân-u'd-Dîn Nafîs b 'Iwâd  
al-Kumânî, a Persian physician of the time of Ulug Beg Mîrzâ, who  
died after A H 850 = A D 1446 See Habîb-u's-Siyar and Brock, I, 457

Ulug Beg Mîrzâ, the grandson of Amîr Tîmûr, was celebrated for  
his astronomical researches He succeeded his father in A H 850 =  
A D 1446, and was cruelly put to death by his son, Mîrzâ 'Abdu'l Latîf,  
in A H 853 = A D 1449 See Beale's Biographical Dictionary, p 407

Begins —

قال الشيخ الامام العالم العصر الكامل علاء الدين علي بن ابي  
الحرم القرشي المنطري، صعه بفعل ههها للمالعة مثل تقدس و  
تبعده الح

According to Hâjî Khalîfa (VI, 252) it is the best commentary upon  
Al-Mûjaz, and was composed in Dî-Hajj, A H 841 = A D 1437 at  
Samarqand By the Indian practitioners of the Greek system of  
medicine its comment upon the theoretical portion is regarded as a text-  
book and the standard of rational expositions of the medical theories

For other copies see India Office, No 785, Ross's Cat of Pers and  
A<sub>1</sub> MSS in the India Office Library, p 125, Gotha, No 1955,  
As Soc, p 86, Cairo, VI, 21, Nûr 'Usmâniyah, p 200, Kupîlîzâdah,  
p 63, and Râmpûr, p 500

Written in an ordinary Nasta'liq Repeatedly lithographed in India

Dated ١١ 1250

Scribe سح ٦٠٠٠

No 46

حاسة ١١ ٥

# HÂSHIYAT-U'N-NAFÎSÎ

A gloss on An Nafisî's commentary of Al Mujaz by حکم احاب Hakim Aajib b Mu'aliy Khan an Indian physician of the twelfth century ١١ His father was a contemporary of Mu tamad ul Muluk Hakim Alawi Khan the famous physician of Muhammad Shah of Delhi (*vide infra*)

Begins —

موله صفه السعل هيا للمالعة بنا على ان السقره من مصافات  
لأمد البص كما حرب العاده له الح

The gloss is compiled with the same unfailing tendency to test every assertion with the established canons of criticism which is peculiar to later Indian writers. It extends from the beginning of An Nafisî to سبعة الرک of the chapter on pulse (القول في السص) corresponding to foll 1-31 of the manuscript noted above

The author's name is not mentioned in the body of the work but is stated in the colophon which reads thus —

فرغت من كتابه هذه الحاسة على شرح البوحر ١١ ٥  
١١ ٥ ي من تاليف الباصل المحقق الالعي و الحكم المدقق  
اللودعي و حدد الدهر فريد العصر جامع المشغل و المشغل  
حاوي القروع و الاصول مسما في العلوم الطبه اعني حكم احاب  
ابن معالج خان امسكهما الله في روصات الصان

Written in an ordinary Nasta'liq, within coloured border lines  
The work ends on fol 161 and the remaining twenty-four folios are blank Wormed throughout

Dated A H 1270

Scribe احمد علي

### No. 47

fol 298, lines 11, size  $8\frac{1}{4} \times 5\frac{1}{2}$ ,  $5\frac{1}{2} \times 4$

The same

Another copy of the work noted above Begins and ends in the same manner as the former copy In the end of this copy there is a **حاشية** (epilogue) in Persian, in which the author mentions the name of the patron for whom he composed this work, but unfortunately the portion containing the passage where the name, after a long eulogy, would have occurred is lost

Written in an ordinary Nasta'liq

Not dated, enca 18th century

### No 48

fol. 373, lines 21, size  $11\frac{3}{4} \times 6\frac{1}{2}$ ,  $8\frac{3}{4} \times 4$

حاشية النفسى

## HÂSHIYAT-U'N-NAFÎSÎ.

Another gloss on An-Nafisî, by **حکیم سریہ خان**, Hakim Shaif Khân of Delhi, a physician of Persian extraction, who settled in India and vied with 'Alawî Khân, the celebrated physician of Muhammad Shâh of Delhi (*vide infra*), in reputation as a successful medical practitioner and Arabic scholar These two men became the focus, as



## No. 49.

fol 196, lines 29, size  $9\frac{1}{2} \times 6\frac{1}{2}$ ,  $7\frac{1}{2} \times 5$ .

## شرح الموحز

## SHARH-U'L-MÛJAZ.

A fragment of a vast commentary on Al-Qaishî's Mûjaz of unidentifiable authorship

Begins abruptly from the middle of the diagnostic indications of the sediments of urine

انواعه اللثة الطافي و المعلق و الراد ، و اسلم الرسو ،  
الاسود ماكان مائنه لسب سواد الح

The first Fann ends (fol 70<sup>n</sup>) with the following colophon

و هذا آخر ما تم كتابته في شرح هذا الفن من هذا المصنف  
وتحق معاني ما قلنا كما ينبغي فهو مني فان يكون في المعالج ،  
والاحمال الطاسة صائبا فان هذا الكتاب ، مسجل على ريد كتاب ،  
السج و مروه و غيرها من الكتب ، المسهورة والحواشي في هذا  
الفن الح

The chapter on simple medicaments (Bâb II<sup>e</sup> of Jumlah II of Fann II) is very skilfully and exhaustively handled. The author not only gives the Arabic, Persian, Syrian, Latin, and Greek equivalents for the names of drugs, but makes addition of drugs not mentioned in the text and arranges them in alphabetical order.

The author sets forth the plan of executing this and the following chapters in the following terms

البا ، البا في احكام الادوية المفردة و قد رتبته على  
حروف ، احد اعلم ان المصنف لم يذكر في هذا الفن  
ولا في الذي تليه من المفردات ، الا العلل و نحن نذكر اسم  
كل مفرد ذكره بالعربية و نمر له بعده ع ثم بالفارسية و نمر له

فَ تَمَّ بِالسَّرْبَانَةِ وَ تَرْمَرُ لَهُ مَسَّ تَمَّ بِالرَّيْمَةِ وَ لَعْمُهُ رَ تَمَّ نَالِ الْيُونَانَةِ  
وَلَا بَعْدَهُ يَ وَ لَلْحَقِّ فِي أَحْرَ مَشْرَدٍ مِنْ كُلِّ حَرْفٍ مَا تَرَكَهُ  
مِنْ الْمَشْرَدَاتِ بِالْحَمْلَةِ وَ ١١ ١٢ لَ وَ اسْدَا نَالِ الْبَ وَ مَا تَلَهُ حَرْفًا  
بَعْدَ حَرْفٍ وَ كَذَلِكَ فِي ثَمَّةِ الْحُرُوفِ عَلَى أَحْسَنِ نِظَامٍ وَ رَوَى  
أَذْكَرُ بَعْدَ أَنْ أَسَى مَا ذَكَرَهُ مِنَ الْمُرَكَّبَاتِ أَصْرَانَا دَنَا أَمِجَ فِيهَا  
مَا يَصَاحُ إِلَيْهِ مِنَ الْمَعَاضِي وَ الْأَسْرَةِ وَ الشُّوْفَاتِ وَ الْأَصْدَةِ وَ  
الطُّوَلَاتِ وَ ١١ ١٢ وَ حَابٍ وَ خَرَدَلِكٍ مِنَ الْمُرَكَّبَاتِ ١٣  
مِنْ الْمَسْجَاهِ وَ كِتَابِ الثَّالُونَ وَ مَرْدَاتِ ابْنِ السُّطَّارِ وَ الطَّوْبِ  
وَ ١١ ١٢ وَ رَوَى وَ ابْنِ سَعْدُونَ وَ كِتَابِ ثَقُومِ الْأَنْدَالِ ١١ ١٢ يَ وَ  
مَسْجَاهِ الدَّكَانِ وَ الْأَخْذَةِ وَ أَصُولِ التَّرَاكُ ١١ رَصْدِي وَ خَرَدَلِكٍ  
مِنْ الْكُتُبِ الْمَصُورَةِ وَ الْكِمَامَاتِ ١١ رَوَى

The following twenty tabs are supplemented by the author after completing his comment on the chapter of compound medicaments (Bib II of Jumlah II of Fann II) —

1 On Beverages and Extracts on fol 17

فِي الْأَسْرَةِ وَ الرُّبُوبِ

2 On Llectuaries and stomachic medicines on fol 1١٥

فِي الْخَوَارِسَاتِ وَ الْمَعَاضِي

3 On Pills and Azaryit (laxative pills) on fol 182

فِي الصُّوبِ وَ الْأَنْارِحَاتِ

4 On Decoctions and Solutions on fol 183<sup>b</sup>

فِي الْوَسَاتِ وَ التَّوْرَحَاتِ

٥ On Clysters and Suppositories on fol 184

فِي الْبُخْنِ وَ السَّافَاتِ وَ الْفَرَارِجِ

6 On Lmetics on fol 18٥

فِي أَدْرِ الثَّنِي

7 On Lohogs (electuaries or other preparations to be licked), on fol 185<sup>b</sup>

في اللعوق ،

8 Cakes or Tablets, on fol 186<sup>b</sup>

في الاقراص

9 On Powders, on fol 187<sup>a</sup>

في السعوط ،

10 Plasters, embrocations, and preparations for fomentation, on fol 188<sup>b</sup>

في الاطلة والاصمده والكمادات ،

11 On Oils, on fol 189<sup>b</sup>

في الادهان

12 On Collyrium, on fol 191<sup>b</sup>

في الاكحال

13 On salves and other fine powders to be sprinkled on wounds, on fol 192<sup>a</sup>

في المراهم والذرورات ،

14 On Tooth-powders, on fol 193<sup>b</sup>

في السوناب ،

15 On Gargles, on fol 194<sup>a</sup>

في العراعر

16 On fruit-peseives, on fol 194<sup>a</sup>

في المرببات ،

17 On Enrhines and Perfumes, on fol 195<sup>a</sup>

في السعوط ، والسبومات ،

18 On preparations to be poured down slowly on the head, on fol 195<sup>a</sup>

في النطولات ،

19 On preparations for Hair, on fol 195<sup>a</sup>

في ادوية الشعر

20 On Weights and Measures used in medical preparations

في الاوزان والمكائيل

The MS ends abruptly after the words **مصل على الاكمال**

This work may be Shihab u d Din al Bal Balis commentary on Al Mujaz which is spoken of by Haji Khalifa (vi 252) as containing valuable and subtle discussions a knowledge of which is necessary for medical practitioners

Written in an Arabian Naskh

Fol 16 contains a drawing of Jabal u l Qamar showing its connection with the Equator Aqlm I Aqlm II Cairo Alexandria and Ashmûn

Not dated Circa 18th century

No 50

fol 93 lines 21 to 25 size  $9\frac{3}{4} \times 6\frac{7}{8}$

**شرح الموح**

**SHARH U L-MÛJAZ**

I

fol 1-83

An anonymous commentary upon the theoretical portion of Al Qarshî's Mujaz

Begins—

مقدمه في بيان صواب العلم و الطرحه انه ان صواب هذا العلم نائب بالعقل الح

After a Muqaddimah the commentary proper begins thus on fol 2 —

قال الله تعالى بعد الله قد رب هذا الكتاب في اكر السح هذا ما اورد الصد و الصلوه كما هو معارف في اوانل الكتب

The author after completing the comment (fol 74) adds the following four Fasts (chapters) on the qualifications of physicians and case taking and concludes the work with a Khatimah on admonitions to practitioners prognostics and other miscellanies of medicine —

fol 74<sup>a</sup> Qualifications of physicians

الفصل الاول ، بما يشي ، ايصاء ، الطبيب ، له

fol 74<sup>b</sup> Things which he ought to avoid

الفصل الثاني ، بما يشي ، احكامه

fol 75<sup>b</sup> How to visit the sick and proceed with the treatment of the rich and poor

الفصل الثالث ، بما يشي ، في عيادة المرضى وكيفية السروع في المعالجة اسما ، الوري من الفقراء والاعساء

fol 77<sup>b</sup>

الفصل الرابع مع ادائه [sic] مع الصبي ، من الاسباء

## II

fol 83-93

An anonymous pamphlet on the meaning of the words حر (heat) and حار (hot), in which the author proceeds to explain the physiology of semen, pregnancy, child-birth, and the property of vital warmth (حرارة عريي)

Begins—

الحمد لله الواحد السيد السرمد و لامولود و لاولد  
اعلموا اولاد الرزع و اهل الإدراك إلح

After the doxology and a short preamble, in both of which letters with diacritical points are studiously avoided, the author states that he composed this work by the order of Sultân ‘Abdullâh Qutb Shâh of Golkonda (reigned from A D 1611-72) See Lane Poole's *Mohammadan Dynasties*, p 318

Written in ordinary Nasta'liq

Not dated Circa 17th century

No 51

full 39 lines 17 size  $8 \times 1\frac{1}{2}$   $5\frac{1}{2} \times 2\frac{1}{2}$

العاقوبية

# AL-QÂNÛNJAH

A medical compendium condensed from Avicenna's Canon by Sharaf u d Din Muhammad b Umar al Ja'mini, who died in A H 745 = A D 1344 See Brock II 213 Begins —

الحمد لله رب العالمين و الصلوة و السلام على نبيه محمد  
و بعد فهذا مختصر • دل على رده ما يجب انحصاره  
لل • من صاعه ال • النصفه من • الاعدس الح

The work is divided into ten Maqalas and has been the text of many commentaries see Brock I 457 The contents of the work are completely described in the Berlin Cat Nos 6293-4

For other copies see Ind Office No 791 and II Kh IV 49.

Written in a clear Nasta'liq with decorated frontispiece within red border

Dated 1114 A H

Scribe حسان بن محمد القارصي

No. 52.

fol 144, lines 23, size  $6 \times 2\frac{3}{4}$ 

شرح القانوننجہ

## SHARḤ U'L-QÂNÛNJAH.

A commentary on Al-Jagmîni's Qânûnjah, by عبد الصالح ابن سيد  
 'Abd u'l-Fattâh b Sayyid Ismâ'il al-Husaynî  
 Begins

اما بعد حمد الله مفدرا الامرحة و الاحراء الح

In the preface the author names his teacher in the following terms

الكاتب الاحكام و الفيلسوف ، المصنف العلي الاعلم

Probably 'Alî is the name of his master  
 Commentary begins, on fol 3, thus

الحمد هو الوجه ، نالجميل على قاصد المعام

Al-Qânûnjah is the introductory text-book of the medical course of study followed by the practitioners of the ancient system in India

Written in an elegant Indian Naskh, within gold borders The first eight folios are supplied in a later hand Wormed throughout but mended

Not dated Circa 17th century

No 53

fol 158 lines 10 size  $5\frac{3}{4} \times 3\frac{1}{4}$   $3\frac{3}{4} \times 1\frac{3}{4}$

۵۰ ر کتاب الہ ریح الہمر لبحالوس

TAFSÎR-U-KITÂB-I'T-TASHRÎH-AS SAGÎR

A commentary upon Galen's work on Anatomy by ابو الرح حد

، الله بن الله، Abu l Faraj Abdullah b at Tayyib

*The Author of the text* Claudius Galenus was born at Pergamus **مرغاموس**, a small town in Mysia east of Constantinople in A.D. 131 or 132. He received his early education in the various branches of mathematics from his father. In his fifteenth year he was placed under tutors to study logic and elementary philosophy. In his seventeenth year his father being influenced by a dream directed him to study medicine. He commenced his medical studies under Satyrus **ساتوروس**. In his twentieth year his father died and he left Pergamus for Smyrna to place himself under the instructions of Pelops **بالس** a pupil of Quintus (or more correctly of Numisianus) whence he proceeded to Corinth **كورنطوس**, hearing of the fame of Iphicianus **امقثانوس** a disciple of Quintus **قونطوس**. In his twenty eighth year he returned from Alexandria to Pergamus. In his thirtieth year corresponding to the first year of the reign of Marcus Aurelius Antoninus he went to home for the first time and remained there for three years. Soon after his return from Rome he was summoned to Aquileia by Aurelius and Verus to accompany them in their expedition against the Germans. In his thirty seventh year he again visited Rome and passed there another three years. He had to leave Rome on account of a sudden pestilential outbreak. He was again summoned by Aurelius to accompany him in his expedition to the barbarians but on the plea of making a pilgrimage to the temple of Æsculapius he was left behind as a medical guardian to Aurelius son Commodus. During this period says Galen which was prolonged by Aurelius unexpected delay in his return to Rome he enjoyed the greatest leisure and devoted himself solely to the study of medicine and production of his voluminous works a large number of which were burnt in the

Temple of Peace, كل اريسي, at Rome, where they had been deposited. He visited Cyprus and Lemnós Islands to study the drugs peculiar to these places. Finally, he came to Egypt, which he left for Syria and died of diarrhoea, الدر, on the way in Faramâ\* (a fortified town of Egypt on the coast of the Mediterranean, see Ya'qût's Mu'jam, III, 882), after attaining a good old age, which has been variously estimated from seventy to ninety. Ibn u'l-Qiftî, on the authority of Mubashshir b Fâtik, tells us that he learnt medicine from Arminas, ارميسس, and derived his knowledge of the diseases peculiar to women from a woman named Cleopatra, قلاوطرا, while the author of Târikh-i-Guzîdah (Lib Copy, p 72) makes him a disciple of Albinus, ابلساس, the celebrated peripatetic philosopher.

It is interesting to note that Ibn Abî 'Usaybî'ah and Ibn u'l-Qiftî on the authority of 'Ubaydullâh b Jibrâ'il—whom they consider as the best and most reliable authority on the subject—assert that Galen was born in the tenth year of the reign of M Ulpicius Trajanus (A D 98–117), corresponding to A D 108. A careful examination of the internal evidence, brought forward from Galen's own work in support of this statement, shows that the learned 'Ubaydullâh, by not carefully distinguishing the names of the Roman monarchs, three of whom are designated by the title of "The Antonines," committed a serious blunder. Galen, in his book "On Surgical Operations," عمل السرج, states that he wrote a book on surgery during his first visit to Rome, which took place in the first year of the reign of Antoninus. Again, in his work entitled "Phoenix," فسكس, he tells us that he was thirty years old when he visited Rome for the first time. 'Ubaydullah, mistaking Titus Aelius Antoninus for Marcus Annus Verus, surnamed Antoninus, concluded that Galen reached his thirtieth year in A D 138, the first year of the reign of T Aelius Antoninus, and counting backwards he fixed the date of Galen's birth to be A D 108, corresponding to the tenth year of Trajan's reign. But another passage from "Phoenix," quoted in support of the result arrived at above, completely turns the scale. Here Galen narrates the course of events which took place soon after his return from Rome, as follows: "When I returned from Rome and intended to return to my native town and wonted pursuits, I received orders from the two

\* The Greek authors make no mention of the place of Galen's death. Abu l-Faraj states that he died in Sicily, صقلية. The place noted here rests on the authority of Mubashshir b Fâtik and Al-Mas'ûdî. See Smith's Dictionary of Greek and Roman Biography and Mythology, II, 209, and Ibn Abî 'Usaybî'ah, I, 82.

kings to proceed to Aquileia where they had their headquarters and whence they intended to attack the Germans. I at once proceeded in the hope that I would be exempted for I learnt that one of them bearing the name of Verus **نرمس** was very kind hearted and lenient. When Antoninus became king after Hadrianus **ادريانوس**, he nominated Verus as his successor who succeeding Antoninus made a man named Lucius **لوقس** a sharer in his kingdom and gave him the surname of Verus while he himself received the surname of Antoninus. However when I reached Aquileia a fierce pestilence broke out. The kings with a number of their companions returned to Rome leaving the greater portion of the army behind. From those who remained at Aquileia some died and some survived. They suffered a great deal not only on account of pestilence but owing to their return in midsummer. Lucius died on the way back and Antoninus carried his body to Rome for burial. Histories of Greece strictly corroborate Galen's narrative. That Aurelius' original name was Marcus Annius Verus since his adoption as successor by Antoninus he received the surname of Aurelius and after his succession to the throne he assumed the title of Antoninus. That Lucius Verus son of L. Ceionius Commodus Verus was nominated by Hadrian to be with Aurelius the joint successor of Antoninus Pius. He remained insignificant during Antoninus' reign but Aurelius gave him his daughter in marriage and made him a sharer of his throne. That Aurelius and Verus led a campaign against the Gauls in the beginning of A.D. 167 and made Aquileia their headquarters but on account of the retreat of the barbarians they returned to Rome at the close of the year. That in A.D. 168 they led the second campaign against the Gauls. It was in this campaign that Galen was summoned to headquarters. They again suspended their operations and retraced their steps when Verus fell sick on the road and expired (see Dr C. Merivale's History of the Romans under the Empire vol. iii chapters lxxvi-lxxviii especially pages 334-336). Thus it is evident that by Antoninus Galen means to refer to Marcus Aurelius Antoninus (A.D. 161-180) who succeeded Antoninus Pius in A.D. 161 and in whose reign the Germans were attacked. Now counting backwards taking A.D. 161-162 to be Galen's thirtieth year we see that Galen was born in A.D. 131-132 in the fifteenth year of Hadrian's reign (A.D. 117-138) and not in A.D. 108 the tenth year of Trajan's reign.

As to Galen's merits it is unnecessary to dwell upon them at length but it will suffice to quote Dr Duruy (History of Rome vol. 609) who has thus well summarised his attainments. He says Galen was next to Hippocrates the greatest physician of ancient times by the certainty of his diagnosis by the importance he attached to anatomy and what was a new thing to experience. He dissected apes and wished that practical demonstrations should furnish verification of the

teaching given, these were the beginnings, 'still very uncertain and but too quickly arrested, of our experimental method' Some learned men believe that he was very near discovering the circulation of the blood, and that his knowledge of physiology makes him the precursor, almost without intermediaries, of the physiologists of our age Let us add, to the honour of this great mind, that the historians of philosophy give him a conspicuous place among the philosophers of that time" (See also Dr Adam's preface to his translation of Paulus Æginata)

Further accounts of his life will be found in Ibn Abi 'Usaybi'ah, 1, pp 71-103, Mukhtasar-u'd-Duwal (Beirut edition), pp 122-124, Abu'l Fida's At-Tawârikh-u'l-Qadimah (Fleischer's edition with translation), p 108, Rawdat-u's-Safâ (Nawal Kishore's edition), 1, 235, and Habîb-u's-Siyar, 1, 94

For Arabic translations of his work see Kitâb-u'l-Fihrist, pp 288-91, and Ibn u'l-Qiftî, pp 122-132

For his contributions to the science of medicine and numerous editions of his works see C Knight's English Cyclopædia (Biog), III, 8, W Smith's Dictionary of Greek and Roman Biography and Mythology, II, pp 207-17, and Encyclopædia Britannica (9th ed), x, 23

*The Commentator* Abu'l Fataj 'Abdullâh b At-Tayyib of 'Irâq was a famous physician of Bagdad He, early in his life, was secretary to Catholikas Elias I, إلياس, and learnt medicine under Ibn u'l-Khammâr He was thoroughly acquainted with the works and theories of the ancients He was a philosopher, but his philosophical opinions were strongly denounced by Avicenna, his great contemporary, who, however, praised his medical works He wrote commentaries on the Logic and other philosophical works of Aristotle, and on the works of Hippocrates and Galen with great clearness Ibn u'l-Qiftî (p 223) is of opinion that he revived what was decaying and brought to light what was in darkness Ibn Butlân, his famous disciple, states that for twenty years he was engaged in writing a commentary upon the Physics, مابعد الطبيعة, of Aristotle, became seriously ill by constantly brooding over the subject, and narrowly escaped death He remained for a time the director of the 'Adudiyyah Hospital, where he delivered lectures on medicine He lived in the time of Al-Qâdirbillâh 'Abbâsi, and died in A H 435 = A D 1043

For further accounts see Ibn Abi 'Usaybi'ah, 1, 239, Ibn u'l-Qiftî, p 223, Mukhtasar-u'd-Duwal (Beirut edition), p 330, Nâma-i-Dânishwarân-i-Nâsnî, 1, 224, and Brock, 1, 482

Begins—

تفسير السج الى الفرح حمد الله بن الهاء ، لكنا ، حاله ومن  
في العظام العدم الاول قال العسر لما اسنوفي حاله ومن الكلام

في الا<sup>٢٤</sup> اب و في المراح و الشوى استل الى افادتنا العلم  
بالاعضا في هذا الكتاب وهو كتاب السرح الح

The text is divided into the following five Maqulas (sections) which the commentator follows —

Maq I On Bones in 12 talims on fol 1

في العظام

Maq II On Muscles in 10 talims on fol 13

في العصل

Maq III On Nerves in 5 talims on fol 104<sup>b</sup>

في الـ

Maq IV On Veins in 4 talims on fol 11<sup>b</sup>

في سرح عروق خمر الصوارب

Maq V On Arteries in 2 talims on fol 148<sup>b</sup>

في خمر السرائس

Every fresh passage of Galen which is introduced only with the opening words serves as a separate talim. Few folios are wanting in the end.

Written in a neat Indian Naskh

Not dated Circa 18th century

No 54

full 210 lines 10 size 8 $\frac{3}{4}$  × 6 $\frac{1}{4}$  6 × 4 $\frac{1}{4}$

الحرر الثاني من سرح مسائل

SHARH-U-MASÂ'IL-I-HUNAYN

A commentary upon the Kitāb ul Masâ'il of Hunayn (d. A.H. 260 = A.D. 873 see above) by أبو القاسم عبد الرحمن بن علي بن أحمد بن أبي صادق الأيوبي، Abul Qasim Abdu'r Rahman b. Ali b.

Ahmad b Abî Sâdiq an-Naysâbûrî, a famous physician of Naysâbûr, and one of the chief disciples of Avicenna. He was renowned for his knowledge of rhetoric and metaphysics, and was called a second Hippocrates, *نفرط ثاني*. His commentary upon Galen's *Kitâb-u-Manâfi'î-l-A'dâ'*, which he has handled with perfect command over the language and great skill, is sufficient to establish his fame as one of the greatest medical writers. In *Nâma-i-Dânishwarîân-i-Nâsirî*, it is stated that he was alive in A H 460 = A D 1068, but the date of his death is not known. This statement finds confirmation in Ibn Abî 'Usaybî'ah's *Tabaqât-u'l-Atibbâ* (11, 22), where he states that he saw an autograph copy of Ibn Abî Sâdiq's commentary upon "The Aphorisms," *الاصول*, of Hippocrates dated A H 460.

Further particulars of his life and works will be found from the following works: Ibn Abî 'Usaybî'ah, 11, 22, *Nâma-i-Dânishwarîân-i-Nâsirî*, 1, 297, and Brock, 1, 484.

Begins

الفصل السابع الكلام في الـس ما هو من العروق السوار  
الـس هو حركة مكانة المفسر تصاح ان يعلم قبل هذا الرسم  
ان في اندابنا نارا يسمى الحرارة العريية الـ

This is the second volume of this work, and, commencing from the seventh Fasl, extends to the end of the work. The following particulars are gathered from Hâjî Khalîfâ (v 514) —That the commentary begins *الحمد لله حمد معبره ، ثلاثة ماكر لـعوائه الـ*. That in the preface Ibn Abî Sâdiq has stated that, according to the prevalent opinion, this work should be read at the commencement of the study of medicine, for, being arranged in the most convenient form of questions and answers, it will serve as a valuable introductory text-book. That Hunayn collected the materials for this text but left it unfinished and unarranged, but that it was subsequently arranged with some additions by Hubaysh b Al-Hasan, his pupil and nephew. It is for this reason that some copies bear the title *Kitâb u'l-Masâ'il-lî-Hunayn-bî-Zîyâdât-l-Hubaysh b Al-A'mash* (see also Ibn-u'l-Qiftî, p 173 and *Kitâb-u'l-Fihrist*, p 294). That Ibn Abî Sâdiq has divided his commentary into ten Fasls, and that Sharaf-u'd-Din-ar-Radî wrote a gloss on this commentary.

#### Contents

Fasl VII On the Pulse, on fol 1

في الـس

Fasl VIII On the division of the science of medicine in a different manner on fol 51

في علم الطب ، علي نحو آخر

Fasl IX On fevers and inflammations on fol 121

في الحمى والاورام

Fasl X On the examination of Urine on fol 211

في الاورام

Al Khatimah on fol 270

For other commentaries and abridgements of Hunayn's Kitab ul Masail see H Kh v 514 and Brock i 206

Copies Gothr No 1032 Batavia in 200 Ayasufiyah p 218 B dleian p 141 in which the content is fully described and Rimpui p 48

Written in a clear old Arabian Naskh The text is introduced by the word الص and the commentary by ر Headings of Fasl are written in Kufik characters fol 207 spaces for الص and ر are left blank The title of the work is given on the title page which contains seals of the nobles belonging to the court of Muhammad Shah of Delhi and the names of previous owners of this manuscript

Not dated Circa 16th century

No 55

fol 232 lines 19 size  $10\frac{1}{4} \times 6\frac{1}{4}$   $7\frac{1}{4} \times 4\frac{1}{4}$

كتاب الارشاد لمحمد بن الحسن بن يعقوب بن اسمعيل بن

KITÂB-U'L-IRSHÂD

A complete system of medicine by ابو العباس محمد بن يعقوب بن اسمعيل بن ابو العباس محمد بن يعقوب بن اسمعيل بن Hibatullah b / yd b Hasan b Ya qub b Isma il b Jam al Israili better known as Ibn Jam al Israili He was born and brought up in Tustat (Old Cairo) and learnt medicine under Abu

Nasr 'Adnân b al-'Ayn-Zarbî, the greatest physician of the time. Indeed he was regarded by his contemporaries as the greatest of the Egyptian physicians. He was famous for intelligent diagnosis of diseases, of which a curious story is narrated by Ibn Abî 'Usaybî'ah. Ibn Jamî' was one day sitting in his shop (or dispensary), which was situated near the market of the lamp-sellers in Fustât, when a funeral procession passed along the street. Happening to cast a glance on the corpse, he called aloud to the men accompanying the bier and informed them that the supposed dead was still alive, and that if they were to bury him they would be burying a live man. They stared at him in astonishment and did not believe what he said. Some of them, however, said to the others that there would be no harm in putting his words to the test, for if he was correct in his statement then that was what they wanted, and if his statement was unfounded the situation still remained unchanged. Agreeing so far, they requested him to come to them and asked him to prove his assertion. Then he ordered them to take the body back to the house and remove the shroud. This being done, he asked them to take the body to a bath and pour hot water over it. Thus raising the temperature of the body, he administered errhines which produced slight motion in that apparently lifeless form. This circumstance greatly revived his hopes. He attended the case with the greatest care, and at last, after a few days' systematic treatment, the supposed dead man was thoroughly cured. His enemies gave out to the public that no such diagnosis was possible according to the established laws of medicine without the help of charms. Hearing this Ibn Jamî' convened an assembly in which his enemies were also present and explained the reason of his diagnosis in the following terms: "When the bier was passing I found the feet of the dead body erect, which led me to suppose that animal life was not wholly extinct. Had it been otherwise the feet must have inclined towards the right or left." All the physicians present confirmed his statement and praised him for his intelligence and right thinking. At the time when this story, which had considerably increased his fame as a doctor, was current among high and low, he was brought to the notice of 'Âdîdbillâh 'Alawî, of Egypt, who was suffering from facial paralysis. Ibn Jamî' thoroughly cured the Caliph, and was in consequence made his personal attendant and became his boon companion. When the famous Al-Malik-u'n-Nâsî Salâh u'd-Dîn succeeded to the dominions of Egypt in A H 567 = A D 1171, Ibn Jamî' became one of his royal physicians and for him he compounded the celebrated Theriac, الرقاق الكبير الفاروق. After this monarch's death in A H 589 = A D 1193, he served for a time Salâdîn's son Al-Malik-u'z-Zâhir, and died in A H 594 = A D 1198.

For further reference see Ibn Abî 'Usaybî'ah, ii, pp 113-15, Nâma-i-Dânishwarîân-i-Nâsî, i, 393-95, and Brock, i, 489.

Begins —

ان لما كان المجلس السامي المولي الاحلي الثصابي الثاصلي  
مخصوصا بالثصاب الى كلب الالس عن استئصالها  
اسمعل بن هبة الله من اشق حرصه و احتياده الب هذا  
الكتاب و مساه كتاب الارصاد لمصالح الانس و الاحساد  
و قسمه اربع مثالات الح

The work is divided into the following four Maqalas (sections) —

Maq I On the general laws of medicine in 50 fasls on fol 2

في الثوانس الكلية من صاحة الح

Maq II On simple medicaments and aliments in 2 fasls on fol 40<sup>a</sup>

في الادوية المشرده و الاخذة

Maq III On the preservation of health and cures of diseases in 12 fasls on fol 80<sup>b</sup>

في حفظ الصحة و مداواه الامراض

Maq IV<sup>a</sup> On compound medicaments and aliments in 22 fasls on fol 170<sup>b</sup>

في الادوية المركبة و الاخذة

For other copies see Brit Mus p 612 Brit Mus Suppl No 79, n Bat m 258 Gotha No 1934 Berlin No 6287 II Kh v 223 Waluckan No 2466 p 141 and Azusafiyah No 35 8 p 212

Written in a clear Naskh with red and blue border line

Dated 1003 A H

Scribe مولانا عمر

## No. 56.

fol. 316, lines 27, size  $11\frac{1}{4} \times 6\frac{1}{2}$ ,  $8\frac{1}{2} \times 4$ .

کتاب ، المختار

## KITÂBU'L-MUKHTÂR.

A complete system of medicine by أبو الحسن علي بن أحمد بن علي بن هبل البغدادي, Abu'l Hasan 'Alī b Ahmad b 'Alī b Hubal al-Bagdādī or al-Khulātī, a learned physician who was born at Bagdad on the 13th of Du'l-Qa'dah, A H 515 = A D 1121. He studied Arabic poetry, style and grammar and medicine from Abū'l-Qāsim Ismā'il b Ahmad as-Samarqandī. From Bagdad he repaired to Mawsil, whence he proceeded to Khilāt and became the court physician of Shāh Aiman of Khilāt. After a long stay at Khilāt he went to Mārdīn and served Badr u'd-Dīn Lu' Lu' and An-Nizām till their murder by Nasir u'd-Dīn b Aṭṭāq, King of Mārdīn. In his seventy-fifth year he lost his sight. He returned to Mawsil and passed the remaining days of his life in giving instruction in medicine, and died on the 13th of Muharram, A H 610 = A D 1213. In Brockelmann (1490) A H 510 is given as the date of his birth, which appears to be a misprint. Comp Brit Mus Suppl, No 796 n.

References Ibn Abī 'Usaybī'ah, 1, 304, Block, 1., 430, and Mukhtasar u'd-Duwal (Berut Ed.), p 420, where A H 613 is given as the date of his death.

Begins —

الحمد لله الواحد الّهّار و الملك الصّار مدير العلك الدّوار

The preface demonstrates the necessity and importance of the work. Though the work consists of both the theoretical and practical portions of medicine, yet the subjects are not divided into separate books as customary with other authors. Every fresh subject is indicated by a

محل The scribe has, however, divided the work into two volumes, which are in this copy bound in one. The first volume (fol. 1-125) deals with the general principles and simple and compound medicaments. The second volume (fol. 126-316) treats of local and general diseases. Compare with Brit Mus Suppl Cat, No 796 n.

For other copies see Brit Mus Suppl No 796 n II Kh v 436 Cairo n 38 Batavia m 252 Yasufiyah No 3571 p 213 Wahid d Din No 2 44 and Nur Usmaniyah No 3592 p 203

Written in an elegant Indian Naskh Wormed throughout foll 1-34 wormed but mended The last two folios are supplied in a later hand in Shafiah Amiz Nastaliq by Muhammad Wahid Ali in A n 1267

Not dated Circa 17th century

### No 57

foll 572 lines 27 size 9½ × 7 8½ × 4

The same

Another copy of the above work and contains the portion treating of local and general diseases commencing systematically from head downwards The last Fasl numbered 534 treats of fatal symptoms

Begins —

كتاب المضار لابن سهل رحمه الله تعالى في تعريب الصداع و  
امسائه الصداع الم في احد سني الراس و الدماغ الخ

Written in an elegant Arabian Naskh foll 1-110 contain dark water stains The portion of the colophon containing the date of transcription is torn away

Not dated Circa 17th century

### No 58

foll 382 lines 11 size 9 × 6 6½ × 3½

الكتاب

### AN-NAJÎBÎYÂT

A collection of four small treatises on medicine by نصب الدين  
Najib ud Din Abu Hamid ابو حامد محمد بن علي السمرقندي

Muhammad b 'Alî as-Samarqandî, the celebrated author of *Al-Asbâbu-wa'l-'Alâmât*. He was a contemporary of Fakhrû'd-Dîn ar-Râzî, and was killed in the general massacre at Herat by the Tatars in A H 619 = A D 1222.

Under the heading *An-Najibiyât* six treatises are noticed in the Khadivial Library Catalogue, vi, 46. The first is the *Al-Asbâbu-wa'l-'Alâmât*, commentaries on which have been noticed below. The second is *Al-Adwiyatu'l-Mufîdah*, which is wanting in this copy, but has been noticed in the *Cairo Cat*, vi, 46, *Batavæ*, iii, 255, and *Bröck*, i, 491.

This copy comprises the following four remaining treatises —

## I

foli 1-38<sup>a</sup>

اطعمة المرضى

### AT'IMATU'L-MARDÂ

Which treats of the patient's diet  
Begins

الحمد لله رب العالمين ، ان احل العلوم الذي يرفع له  
الاسم هو علم الطب ، الح

It is arranged according to the diseases of the parts of the body, commencing from head downwards.

In the *Cairo Cat* (vi, 46) it is noticed with the title *الاحدية* و *احدية*, while Brockelmann (i, 491) notices it as *الامرئة المرضى*. See also *Batavæ*, iii, 254.

## II

foli 38<sup>b</sup>-106<sup>b</sup>

اصول تركه ، الادوية

### USÛLU-TARKÎB I'L-ADWIYAH

A treatise on the rules of medicinal preparations. It appears to be the first of its kind on this subject.

Begins —

الحمد لله رب العالمين ، قال الامام رحمه الله ، الذي  
ان الواجب ، على كل ذي ل ، ان يعرف ، الى الله الح

For other copies see *Batavæ*, iii, 255, *Berlin*, No 6416, *Cairo*, vi, 46, and *Râmpûr*, No 9, p 467.

III

fol 106<sup>b</sup>-232

كتاب الاخذة و الاسرة و جمع ما ساوله الانسان

KITÂBU L AGDIYAH WAL ÂSHRIBAH WA JAMÎ U  
MÂ YATANÂWALUHU L INSÂN

A treatise on the powers of the articles of Food and Drink  
Begins —

الصد لله رب العالمين ان الله تبارك و تعالى لما خلق نوع  
الانسان الخ

In the Cairo Cat (vi 46) it is noticed with the title و الاخذة  
while the Leyden Catalogue (iii 260) gives its title  
simply الاخذة و الاسرة and Brockelmann notices it as كتاب  
الاخذة و الاسرة و ما يصل بها See also Ramfur Cat No 196  
p 493

IV

fol 232-382

كتاب القراندي السمرندي على ترتيب العلل

KITÂBU L QARÂBÂDÎN

A pharmacopoeia arranged in the order of the diseases  
Begins —

الصد لله رب العالمين ان احل العلوم الي سفع بها  
الانسان الخ

For other copies see Brock i 491 Berlin No 6417 Gotha  
No 1909 Batavia iii 205 As Soc p 80 Cairo vi 46 and Nur  
Umaniya No 3461 p 196

All transcribed by Miyan Gulam Qadir in Faydabâd in an ordinary  
Nasta'liq within red border lines Slightly wormed

Dated A H 1230

## No. 59

fol 43, lines 17, size  $7\frac{3}{4} \times 5$ ,  $6\frac{1}{4} \times 3\frac{1}{2}$

اصول التراكم.

## UṢŪLU'T-TARÂKÎB.

Another copy of As-Samarqandî's treatise on the rules of medicinal preparations Begins as that noticed above For copies see above

Written in an ordinary Nasta'liq In fol 27 13 the spaces reserved for the headings are left blank Slightly wormed

Dated the twentieth year of the reign of Muhammad Shâh of Delhi, which corresponds to A H 1151 = A D 1739

Scribe احمد بن حاسم

## No 60.

fol 145, lines 16, size  $9\frac{1}{4} \times 5\frac{1}{2}$ ,  $6\frac{1}{2} \times 3\frac{1}{2}$

شرح اصول ابهرط

## SHARHU-FUṢŪL-I-ABAQRÂT.

A commentary upon the Aphorisms of Hippocrates

*The author of the text* Hippocrates, "the Father of Medicine," is known to the whole civilized world, but his life, sketched from purely oriental sources, may not be devoid of interest Brief notices of him are to be found in almost all the biographies (Persian or Arabic) of philosophers, but Ibn Abi 'Usaybi'ah, Ibn u'l Qittî, and Abul Faraj give sufficient materials to make up a life sketch

Hippocrates was the son of Heraclides (ابراقلیدس, I A U or ایراقلس I Q), who was ninth in descent from "King Crisamis," فریسامیس الملك, the ninth of the Asclepiadæ family, who probably lived in the ninth and eighth centuries B C See W Smith's Dictionary

of Greek and Roman Biography and Mythology : p 891 Through his mother (who is called by Ibn Abi Usaybi'ah اُمُّ فَرْكَ, the daughter of Phœnarito) he traced his descent from Hercules اِرْمَلِس. Thus on both his sides he was of distinguished origin. He was eighteenth (or according to Soranus nineteenth) in descent from Æsculapius to whom medicine is indebted for its existence as a science divested of its superstitious appendages. Ibn Abi Usaybi'ah states that his place of residence was Cos (مَدِينَةُ قَوْس), where according to Soranus he was born in B.C. 460. See Smith's Dict. of Gr. and Rom. Biog. and Myth. ii. 483) while Ibnul Qifti states that he resided at Feroha فِرْوَا, which is old name for Aleppo حِمص, in Syria. Leaving Aleppo says Ibnul Qifti he proceeded to Damascus where he selected a locality abounding in trees for exercise teaching and study. In the gardens of Damascus there existed a place known as صَهْ اَشْرَاط (Bower of Hippocrates) the situation of which was still pointed out in the time of Ibnul Qifti in the thirteenth century.

As to the exact time when he flourished the Arabian authorities differ. Some say that he flourished about one hundred years before Alexander the Great some maintain that he lived in the time of the Persian king Artaxerxes or his son Bahman but they all agree that he flourished in the ninety sixth year of Nebuchadnezzar لَصْر -1, and was a contemporary of Democritus of Abdera دِمَقْرِيْطُ مِنْ اَهْلِ اَبْدَرَا. Dr. Smith (see Dic. of Gr. and Rom. Biog. and Myth. ii. p. 433) however states that the exact day of his birth was known and celebrated in Cos with sacrifices on the 26th day of the month of Agræus but it is unknown to what date in any other calendar this month corresponds.

Ibn Abi Usaybi'ah says that he learnt medicine from his father and grandfather but Ibnul Qifti (p. 93) who evidently copies from Kitābul Fihrist (p. 287) makes him a disciple of Æsculapedes II while the author of Ta'rikh al-Guzdali (Lib. Copy p. 93) considers him to be a disciple of Pythagoras. Before his time there were three rival schools of medicine. (1) The school of Rhodes رُودَس which he found fast decaying. (2) The school of Cnidos مَنِدَس, which had almost ceased to exist and (3) The school of Co (the place of his birth) which still existed but in which also signs of decay were visible. This fact led Hippocrates to teach not only the members of his own family but also poor and deserving youths after binding them to take the celebrated oath known as The Oath of Hippocrates. عَهْدُ اَشْرَاط. According to this oath (for a complete description

of which see Ibn Abi 'Usaybi'ah, 1, 25), the pupil was bound to consider his teacher as his father, and look upon the teacher's descendants as his brethren whom he had to teach medicine, when desired, without recompense and conditions. He was further bound to use his art only to the benefit of his patients, was strictly forbidden to countenance any conspiracy against the life of his patient, and was bound never to divulge professional secrets. This oath is to this day, in what concerns the dignity of the profession, the great moral code for medical practitioners. It may be mentioned here that the Greek original of this famous oath has been inscribed on the walls of the Medical College, Calcutta. He taught Astronomy along with medicine, in the knowledge of which, according to Galen, he surpassed his contemporaries. He for the first time explained the *conditions of diseases and health, and is justly regarded as the first man who based medical science on observation, and cultivated it upon the strict principles of inductive philosophy long before the world credited Lord Bacon with the introduction of this method.* His life may be regarded as one continued effort to free medical science from superstition and empiricism. Experience, analogy and reasoning, his guiding principles, were adopted as the chief tests of the medical rules even by the ingenious Arabians, and are regarded as the chief basis of induction up to this day. Hunayn, in his "Curiosities of Medicine," *السنن الطبية*, states that his seal-ring contained the following inscription: "A patient desirous of cure, in my opinion, is more hopeful than a healthy man without any desire." Of the many sayings ascribed to him, a large number of which were collected by Ibn Abi 'Usaybi'ah, the following appears to be of some interest: (1) Had human beings been born of the same nature there would have been no disease, for there could have been nothing contrary to health to produce disease. (2) Habit when established becomes second nature. (3) All the diseases of known causes have their remedies in existence.

He died of paralysis after attaining a good old age, which is estimated by the Arabian authorities as ninety-five or ninety. Mr Clinton, however, places his death B.C. 357 at the age of 104 (see Dr Smith's Dictionary of Greek and Roman Biography and Mythology, 11, 483). He left two sons (1) Thessalus, *ثيسلس*, (2) Diacon, *دياقون*, and a daughter, *مالانا ارميا* (probably the wife of Polybus, his celebrated disciple) more accomplished in this art than her brothers. A long list of his disciples and those who commented upon his works is given by Ibn Abi 'Usaybi'ah and Ibnu'l Qifti, both of whom seem to copy from Kitāb u'l-Fihrist (p 288). Of his many works which were translated into Arabic, the following are noted in Kitāb u'l-Fihrist, p 288 —

(1) The Book of the Oath of Hippocrates (كتاب عهد ابقراط) with Galen's commentary. It was translated by Hunayn into Syriac with some additions and Huhaysh (هـ - ح) Isā b Yahyā translated it into Arabic.

(2) The Aphorisms (كتاب الاقوال) with Galen's commentary. Hunayn translated it into Arabic for Muhammad I Mu'a.

(3) The Prognostics (كتاب تقدم المعرف) with Galen's commentary. Hunayn translated the text into Arabic while Isā translated the commentary.

(4) The Acute Diseases (كتاب الامراض الحادة) with Galen's commentary. The original work is in five maqālas while the Arabic translation of Isā b Yahyā consists of three maqālas.

(5) On Fractures (كتاب الكسر) with Galen's commentary. Hunayn translated it into Arabic for Muhammad I Mu'a in four maqālas.

(6) On Epidemics (كتاب اسديما) Galen commented upon its first maqalah in three maqālas, the second in three maqālas, the third in six maqālas and the sixth in eight maqālas while he left the fourth, fifth and seventh maqālas without any commentary. Isā b Yahyā translated it into Arabic.

(7) On Humours (كتاب الاصلط) with Galen's commentary. Isā b Yahyā translated it into Arabic for Muhammad b Mu'a.

(8) The Physician's Establishment or Surgery (كتاب فاططرون) with Galen's commentary. Hunayn translated it into Arabic for Yahyā b Mu'a.

(9) On Airs, Waters and Places (كتاب الاحوية, الساه و البلدان) with Galen's commentary. Hunayn translated the text and Huhaysh b al-Hasan the commentary.

(10) On the Nature of Man (كتاب الانسان) with Galen's commentary. The text was translated into Arabic by Hunayn and the commentary by Isā b Yahyā.

For further references to his life and works see Ibn Abi Usaybihi i pp 24-3. Ibn ul Qifti pp 90-9. Mukhtasar ud Duwal (Berut ed) pp 9-6. Rawdat us Safa (Dawal Kashores ed) i 233. Habibu-s-Siyar vol i part i p 93. Tārkh i Guzidah (Lab Copy) p 61. Kitāb ul Fihrist pp 287-88. W. Smith's Dictionary of Greek and Roman Biography and Mythology ii pp 482-89. Victor Duruy's History of Greece iii 182. C. Knight's English Cyclopædia (Bio) iii 431 and Encyclopædia Britannica (9th ed) xi 80.

*The Commentator* Muwaffaqu'd-Dîn Abû Muhammad 'Abdu'l-Latîf b Yûsuf b Muhammad b 'Alî b Abî Sa'id, known as Ibn u'l-Labbâd, and chiefly familiar to Europe through his excellent history of Egypt. He was born at Bagdad in A H 557 = A D 1161. Agreeably to the prevailing code of education he learnt the Qur'ân by heart, and committed to memory the famous Arabic texts on style and grammar. After studying tradition, jurisprudence, history, and metaphysics he was attracted to natural philosophy and Alchemy after the arrival of Ibnu'l Fâtih at Bagdad. Later on in his life he was convinced of the futility of Alchemic pursuits. He commenced his literary career at Damascus, the then residence of Sultân Salâh u'd-Dîn. Soon after Salâh u'd-Dîn's treaty with the Franks (A D 1192) he returned to Syria and got an appointment at the principal mosque of Damascus. After Salâh u'd-Dîn's death he returned to Cairo, where he produced his celebrated work on Egypt. He then returned to Syria, where for a time he quietly passed his life at the court of Prince 'Alâ u'd-Dîn Dâ'ûd of Arzinjân. In A H 624 = A D 1227 he went to Aleppo, whence, after three years, he set out on a pilgrimage to Mecca, retracing his route through Bagdad to present some of his works to Caliph Mustansir, and died there in Muharram, A H 629 = A D 1231. The author of *Fuwât u'l-Wafayât* (ii, 7) says, that though he was a grammarian, traditionist, lexicographer, controversialist, physician, and philosopher, yet his vanity exceeded his knowledge.

Reference to his life and works will be found in the following works: *Tabaqât u'sh-Shafi'îyah* of Ibn Shuhbah (Lib Copy), fol 73, *Al-Iqd u'l-Mudahhab* of Ibn u'l-Mulaqqin (Lib Copy), p 241, *Husn' u'l-Muhâdnah* of Suyûti (Lib Copy), fol 273, Ibn Abî 'Usaybî'ah, ii, 201, Brock, i, p 481, C Knight's *English Cyclopædia* (Biog, i, 9), and C Huart's *History of Arabic Literature*, p 305.

Begins —

كنا ، الفصول لأفراط سرحة الإمام الفاضل أبو الفجل ٥٠  
 اللطيف ، بن يوسف ، بن محمد العدادي . وهذا الطر في  
 كنا ، الفصول لأفراط وأسا ، سرحة الج

Before commencing the commentary, the commentator, in a long preface, accentuates the importance of writing a commentary, and criticises in strong terms the prevalent mode of teaching and the defective knowledge possessed by his contemporaries, and in conclusion he discusses the following eight subjects, which he calls الرؤس اليمانه (The Eight Heads) —

(1) On fol 5<sup>a</sup>

في بيان عرض الكنا ،

- (2) On fol 7  
 مسعه ما في هذا الكتاب
- (3) On fol 7<sup>b</sup>  
 سسه ما في هذا الكتاب
- (4) On fol 7<sup>b</sup>  
 مرسه هذا الكتاب
- (5) On fol 7<sup>b</sup>  
 حوا ١٠ م ١١ ٠ ل ١٢
- (6) On fol 8  
 احرا الكتاب
- (7) On fol 8<sup>b</sup>  
 حوا
- (8) On fol 8<sup>b</sup>  
 واصعه

The commentary begins on fol 9 as follows —

المشاهه الاولى قال انقراط العبري: سر و الصاعه طويله  
 حد الاله ٥ صدر كتابه نامور عامه نافعه معا الح

The Aphorisms is divided into seven maqalas which the commentator follows. The first maqalah broadly speaking deals with the regimen in acute diseases. The second treats of prognosis from sleep watchfulness pain hunger fatigue emaciation repletion &c. The 22nd Fasl of this maqalah contains the great principle *contraria contrarius curantur* و مسا' مائر الامراض يكون مائلض. The third treats of time or seasons of the year. The fourth contains discussions on repletion excrementum alvi sweat fevers and urine. The fifth deals with local diseases waters diseases of women milk wounds &c. The sixth and seventh treat of local and general diseases.

The commentator takes up every aphorism. In the first place he gives its general import next its application and finally explains the meaning of the different phrases. In some he shows the connection of one aphorism with the other. The following quotation will sufficiently illustrate the above statement —

fol 17

قال انقراط اخود التدبر في الامراض الي في الغاه التصوى  
 التدبر الذي في الغاه التصوى قال حد الاله ٥ ترد بها

الامراض الجادة جداً التي في غاية العلم . قوله احوذ الدسر اي  
 احوذ ما ينبغي ان يفعل ، الاصل لا يحسن ، الاضطراب فانه  
 لو دسر في الامراض التي في العاية القصوى بعداء له علط يسر  
 وليس هو في العاية القصوى من اللطافة لم يكن ذلك خطأ و  
 لكن الاصل ان يسعمل الدسر الذي هو في العاية القصوى على  
 انه خطر وقوله احوذ الدسر اي اتقنه و افره الى السر فاما  
 الدسر بما له علط يسر فليس افره الى السر ولكنه اسلم  
 حاقصة واقل خطر

"The Aphorisms" was lithographed in India in A H 1270, with an  
 abridgment of Galen's commentary, تلخيص خالدوس, and on the  
 margin were selections from the commentaries of (1) Ibn Abî Sâdiq,  
 (2) 'Abdu'l-Latif, and (3) Al-Qarshî

Written in a beautiful Indian Nasta'liq The words مال انعطاف  
 introduce the text, and مال عند اللطافة the commentary The  
 headings of maqâlas are written in thick red

No other copy found

Not dated Circa 18th century

No 61

fol 121, lines 17, size  $6\frac{1}{4} \times 4\frac{3}{4}$ ,  $4\frac{1}{4} \times 2\frac{1}{4}$

شرح فصول ابرار

## SHARHU-FUSÛL-I-ABAQRÂT.

Another commentary upon the Aphorisms of Hippocrates, by  
 علماء الدين علي ابن الحرم القرشي 'Alâ u'd-Dîn 'Alî b Al-Hazm al-  
 Qarshî, known to Europe as Syriasis, Avicenna's great expositor,  
 d A H 687 = A D 1288

For his life see above, and Tabaqât u'sh-Shâfi'iyah of Ibn Shuhbâh  
 (Lib Copy), fol 103

Begins —

قال مولانا علي بن ابي الصرم الهمداني القرشي • قد  
ا من مروحنا لهذا الكتاب فان نسجه تحتله • اخصاص  
الطاليس و هذه السجدة انما لتتفي فيها ما نراه لاثنا بالسروح و  
راثنا في اا - الح

Al Qarshi while commenting upon an aphorism discusses its subject independently of the text and then shows that the aphorism is almost true. The following quotation will illustrate the above statement —

قال اشراط اداكان ناسان حتى محرق فعرض له ناصب الخلب  
بها حماء اقول مادمه الصبي المحرمه في قعر البدن فانما تعرض  
عنها الناصب اذا اا - ب ماديها الى طاهر البدن و لم ذلك  
انها بارق بالعروق

For other copies see Berlin No 6274 Gotha Nos 1891-8  
Wali ud din No 2509 p 143 Kâprilizadah No 967 p 63 and  
Aẓasûfiyâh No 3644 p 217

Written in an elegant Arabian Naskh. It appears to be a correct  
and old copy of the work the date of transcription being A H 890.  
The words قال اشراط introduce the text and اقول the commentary.  
The first few folios are slightly wormed.

Scribo عبد الله بن مراد

# No 62

fol 63 lines 21 size 9½ × 5½ 7 × 3½

The same

Another copy of the work noticed above

↳ Begins as above. In the colophon it is stated that the work was  
transcribed by Hakim Muṭṭabā Alī a pupil of Hakim Masūhuzzaman  
a well known physician of India.

Written in an Indian Shafi'ah 'Amīz Nasta'liq

Dated A H 1239

## No. 63.

foli 305, lines 17 to 19, size 10 × 6, 6½ × 4

العمدة في صناعة الجراحة

AL-'UMDAH FÎ SANÂ'AT I'L-JARÂHAH.

A system of surgery, containing useful practical directions, by  
 امسى الدولة ابو الفرج بن موسى الدين يعقوب ، بن اسحق المعروف ،  
 ابو'l Faraj b Ya'qûb al-Masihî, better known  
 as Ibn u'l Quff, a famous Christian physician of Damascus. He was born  
 at Kaik on the 13th of Dul-Qa'dah, A H 630 = A D 1232. He was a  
 disciple of Ibn Abî 'Usaybî'ah, the author of the well-known history  
 of the physicians entitled 'Uyûn u'l-'Anbâ' fî Tabaqâtî 'l-Atibbâ. He  
 first commenced his medical practice at 'Ijlawn, عجلون, but subsequently  
 returned to Damascus, where he continued to practise till the time of  
 his death in A H 685 = A D 1286. See Ibn Abî 'Usaybî'ah, II, 273,  
 and Brock, I, 493.

Begins —

قال القصر الى الله تعالى الحكم ابى الفرج بن يعقوب ، بن  
 اسحق المعروف ، بن الف ، المسماة ، المسماة ، المسماة ، المسماة ،  
 الصمد لله الذي خلق الخلق بعدته و سهل الطريق الى الحق  
 بحكمه الح

Hâjî Khalifah (IV, 257) gives عمدة الجراحة as the title of the  
 work, but again (IV, 263) he treats the same work with the title  
 صاغة الجراح , and states (evidently copying from Ibn Abî  
 'Usaybî'ah) that the work contains everything necessary to the practice  
 of surgery.

The work consists of twenty maqâlas (sections), for a complete  
 description of which see Ahlwardt Berlin Cat, No 6255.

Copies Gotha, No 1990, Cairo, VI, 24, As Soc, p 84, and Brit  
 Mus, pp 223, 632, 595.

Written in a clear Arabian Naskh fol 2-7 are wanting fol 8 begins الى الطبايعي ثم الطحال لانه قرب من اللصه fol 8-128 are supplied in a later hand Last few folios are wanting Wormed throughout but mended

Not dated Circa 16th century

# No 64

fol 426 lines 22 size 10½ x 6½ 8½ x 4½

دروغ الارواح من علل الاله اح

## TARWÎH U'L-ARWÂH

A large work of uncertain authorship on diseases and their cures There has been a great confusion as to the authorship of this work Hajî Khalîfa (ii 285) mentions a Tarwih ul Arwih fi t Tibb which he ascribes to Hakim ud Din Mahmud Tabrizi In the Râmpur Cat (No 38 p 471) this work is ascribed to one Hakim Lutfullah b Sad ud Din al Faruqi (d A H 931 = A D 1524) while in the Khadevial Library Catalogue (vi 10) Khwajah Latfullah al Misri is the supposed author In Asrar ul Ilaj (see below) probably a work of Hakim Ali Sharif of Lucknow frequent quotations have been made from At Tarwih which is always referred to as a work of Al Khujandi the celebrated author of Tanqih ul Maknûn

In the preface the author tells us that when he completed the composition of his commentary upon Talwihu Tanqih il Maknûn he collected this work for his own use From Hajî Khalîfa (ii 451) we gather that Al Khujandi abridged Al Maknûn a work of unknown authorship (but most probably that of Ibn Jamî Israîlî) with the title Tanqihu Muglaq il Maknûn which he abridged a second time with the title At Tarwih ıla Asrar it Tanqih It appears that after his commentary upon the last mentioned work the author composed the present work —

ملک مرعب [ع] سمی شرح تلویح \* ح الیکون من  
 صاحب القانون قد ~ ا ب اوراما محتوہ علی تعریف  
 الامراض ال

## No. 66.

fol 296, lines not fixed, size  $11\frac{1}{2} \times 7\frac{3}{4}$ , of the central portion varying.

ك. ا. ب. تلويح الطب.

## TALWÎH U'T-TİBB.

A system of medicine drawn up in tables by محمّد الدين الحصدي, Fakhr u'd-Din al-Khujandî, a celebrated author of the 8th century A H

Al-Khujandî abridged Al-Maknûn (abridged from Avicenna's canon) with the title Tanqîhu-Muglaq i'l-Maknûn. He again abridged this At-Tanqîh with the title At-Talwîh, and made additions of great importance to the original matters supplied by Avicenna (see H Kh, II, 451). That the present work is identical with that noticed by Hâjî Khalîfa appears from the fact that the following passage from At-Talwîh of Khujandî, quoted by Hakîm Mahdî in his Hiljât u'l-Wâsifîn (*vide infra*), fol 250<sup>a</sup>

قال الحصدي في اللوح مس. السبل امارلة حارة محرقة  
تسرل من الراس الى الربة و اما تعرج دا. و انقحارة و من  
امسائه سوء مزاج سمع البدن و حدة الدم الذي يعدو الربة  
ينفج له موهاء. عرونها و من امسائه ايضا السدمة و السررة  
يس. الصدر سمع بها عرو او عرو و يكون مسا للسبل

exactly corresponds with that on the causes of consumption occurring in this work on fol 171<sup>b</sup>. Another passage from At-Talwîh, on fatal symptoms, is quoted in Asrâr u'l 'Ilâj (*vide infra*), fol 45-52, which exactly corresponds to fol 55-60 of the present copy, leaving scarcely any doubt on the identity of the work.

The exact date of Al-Khujandî's death is not known, but that he was alive in A H 703 = A D 1303 appears from the following passage on fol 222 —

سمع. هذا العلاج من محمد الدين الرازي في يوم رمضان سنة  
ثلثمائة و مئتين

Haji Khalifah (iv 510) notices one Majd ud Din (d A H 750) the author of *فرائد الركبه في مروج السامعه* This may be the Majd ud Din noticed in the above passage

Begins —

اما بعد حمد الله سبحانه و تعالى فاعلم ان نبي علم  
 الـ و مدار امره على معرفه خالى بدن الانسان من الصبه  
 و البرص و هذه الاصول و لحقها و نسبها و مهلب  
 الطريق الى معرفتها و - لها و نسبها احسن نرا نوضح بيان  
 و جعلها كتابا محدولا - ر الصم - م القدر كسر السان  
 عرب النظم كسر الفع - لا على - ح الاصول و الاغراض  
 و المعاني و اة ا كتاب بلوح الـ الح

The work is divided into three books The first (in 9 Maqalas) treats of the general rules of the medical art the second treats of anatomy (fol 64<sup>b</sup>) and the third (fol 124<sup>b</sup>) deals with the causes symptoms and treatments of the general and local diseases

The first book without the least doubt contains matters not usually found in other works For details of subjects the author generally refers to *Ad Dakhirah* ul *Khwarizm Shāhiyah* of Zayn ud Din Isma'il b Husayn al Jurjani d A H 531 = A D 1135 (See India Office Pers Cat 1 1246)

Written in bad Nasta'liq Red lines mark the boundaries of columns foll 121-124 are left blank save a few prescriptions which are copied from some Persian work foll 35 and 39 are transposed *Worm eaten throughout but mended Transcribed in Lucknow*

Dated 19th Rabi A H 1213

# No 67

fol 395 lines 21 size 8 $\frac{3}{4}$  × 5 7 $\frac{1}{4}$  × 3 $\frac{1}{2}$

الحاوي في علم التداوي

AL-HÂWÎ

A treatise on medicine by *لحم الدين محمود ابن صابن الدين* A Hym ud Din Mahmud b Sa'in ud Din Il'as *Shirazi* السامسراري

a learned physician. He was a doctor of Muhammadan law, *فقيه*, and was familiar with the many branches of literature then prevalent, but being a medical practitioner of considerable reputation he was better known as a physician than as a theologian. He was a man of benevolent disposition, and not only prescribed for the suffering poor but sent men to buy them the necessary drugs, the price of which he paid from his own purse. The author of *Shaddu'l Izâi* asserts that he was a Sûfi, and supports his assertion by quoting the following two verses of Ibn Ilyâs

تردد انعام الله ، دلائل  
على كنه ما افاض من العلم اليقين ،  
اذا اطرا ، القل ، حاصر قلبه  
تفسي في ظل منجد القل ،

He left many valuable works, the most important of which are the following —

- |                            |   |
|----------------------------|---|
| (1) شرح الفصول لانقراط     | (6) كتاب ، اسرار الكاح                        |
| (2) شرح الومسيدي           | and the most important is<br>the present work |
| (3) كتاب ، السريح          | (7) كتاب ، الطاري في العلم                    |
| (4) كتاب ، الاعداء والاسره |   |
| (5) رسالة اللجج            |   |

He died in A H 720 = A D 1320, and was buried in Maqbara-i-Bâg-i-Naw in Shirâz (See *Shaddu'l-Izâi fi Hattâ'ul-Awzâi* of Mu'in u'd-Dîn Abu'l Qâsim Junayd Shirâzî, fol 60 of the MS copy of the Asiatic Society)

Begins —

الحمد لله الواحد الباحد السّوّح خالق الحسّ و الاليس يند  
الملائكة و الروح قال . . نعم الملة و الاتدين ابن المولى  
المرحوم السعيد صائى الدين الباسم من طاري . امانع فلا يه  
سى ران

Compare with Brit Mus Suppl, No 808, where <sup>the</sup> Dr Rieu quotes the beginning, the words of which slightly differ from those of the present copy, and briefly summarizing the preface gives the contents, but states "Nothing is known of the author's life or of his precise

date. He cannot however have written this work later than A.H. 737 for a copy bearing that date exists in the Cotha Library.

The work is divided into five chapters **مثاله** each of which is subdivided into a large number of fashs. A full table of contents is given in the preface.

Written in a fair Indian Naskh within coloured borders.

For other copies see II Kh iv., 1 Batavia in 217 Cotha No 1743 Berlin No 6321 As Soc p 83 Nūr Ummiyah Nos 1499-3502 p 198 Walidīn No 245 p 112 Kufrizādīh No 117 p 152 and Rampār Nos 64- p 174.

Not dated. Circa 15th century.

# No 68.

fol 10 lines 17 size  $9\frac{1}{2} \times 1\frac{1}{2}$  ( $1\frac{1}{2} \times 1\frac{1}{2}$ )

## I

fol 1-15

## حساب اسرار الطب

Huqūq u Asrar it Tibb a dictionary of medicine by مسعود أبى Mas'ūd b Muhammad as Sayyid. There is no clue to his life but he cannot be later than A.H. 734 = A.D. 1333 for a copy of that date exists in the Berlin Library.

Begins —

الحمد لله على إيداه المواتر  
مسعود السجري **هـ** يقول **الح**  
و بعد فان العبد مسعود بن

The work is dedicated to Saīd Dawūd Abī Mafāḥir Qāsim b Iraq b Ja'far in the following terms —

لما اتصلت بخدمة مولانا الصالح  
أبى الشاعر قاسم بن عراق بن جعفر و **هـ**  
فجعلت هذا الكتاب باسمه و رسمه برسمه  
و **هـ** حقايق  
اسرار **هـ**

The first 14 lines treat of the terms used in the theoretical portion

the second those of medicaments, and the third of the generalities of medicine For a complete description of contents, see Ahlwardt, Berlin Cat, No 6236 The arrangement of this work appears to be peculiar with the author

Copies Cairo, vi, 36, Râmpûr, No 7, p 467, and II Kh, iii, 77, where it is noticed with the title *Haqâ'iq u'l Asîân fi't Tibb*

Written in a clear Nasta'liq

Dated A H 1264.

Scribe *حالم حسن*

## II

fol 36-40

An anonymous pamphlet in Persian, without a title, on the preservation of health by attending to the six necessities of life, *مسد ضروريه*.

Begins —

کلماتي هـ د که حکما در نا ، صحت فرموده اند بدانکه فائده  
زیستن مرده ، بر دو امر است یکی امر معاش و دیگری امر  
معاد . . . و اصول این هر دو حرص مودود ، است ، بصت ، بدن  
و صحت ، بدن حاصل نمسود الا برحایت اعتدال در مسد  
ضروریة الح

Written in the same clear hand as above

Dated A, H 1247

No 69. .

fol 673, lines 21, size  $10\frac{3}{4} \times 6\frac{1}{2}$ ,  $8\frac{1}{2} \times 4\frac{1}{2}$

رفاء الله قام ودواء الالام

SHIFÂ 'U'L-ASQÂM.

A complete system of medicine, by *حسن ابن علي ابن الهلال*, Khidî b 'Alî b Al-Khattâb, better known as Hâjî Pâshâ of Aydin Îlî He left his native place for Cairo, where he received his early education from Shaykh Kamâl u'd-Dîn

He further prosecuted his philosophical studies under Mubarak Shah al Maytiqī who highly appreciated his pupils quick intelligence. It was his own illness which led him to the study of medicine in which he attained such skill that he became director of the Cairo Hospital. He died after A H 816 = A D 1413 and is included by the author of Shaqā'iq u n Nu maniyah among the most learned men who flourished in the time of Sultan Bayazid Khan (Bajazet) I (A H 792-805 = A D 1389-1402). Besides Shifa ul Asqam and Tashil (an abridgment from Shifa) he left other works of importance such as a gloss on Razi's commentary upon Al Matali and a commentary upon At Tawali both of which are spoken of in high terms by Sayyid Sharif the famous and learned commentator of Sharh ul Matali. See Shaqā'iq (Cairo edition on the margin of Wafayat ul A'yan) p 57. Hajī Khalifa iv 51 and Brock ii 233.

Begins —

الصد لله الذي خلق الانسان في احسن الصور و خلقه حواص  
الانسا من السع و الضرر اما بعد فقول القبر المدتب  
الاواب حصرن علي الله الح

The author after dwelling at some length upon the importance of the subject and the knowledge he gained by serving in different hospitals especially the Almansuri of Cairo claims that he has revealed facts in connection with medicine which he says his predecessors locked up in their bosoms and made many additions of what he acquired from his master Shaykh Jamal ud Din better known as Ibn us Sulki.

اد لم يك احد عيري من حكمنا الارمان عن وجهها  
الساع الى الآن و لم يدونها محص صلي من الاطبا في كتاب  
بل كموا سرها فاطنه تحت حجاب و ربه بالقواعد التي امسعدنها  
من مجالس مسعي و امسادي الله الفاصل و الامساة الكامل  
مسح جمال الدين المعروف تان السولكي

He dedicates the work to Isā b Muhammad Amir of Aydın and divides it into the following four Maqālas —

(1) On the generalities of medicine in two Tālims on fol 2<sup>b</sup>

في كتاب عري الله

(2) On aliments, drinks, and simple and compound medicaments, in two Jumlas, on fol 133<sup>a</sup>.

في الاخذيه و الامره و الادويه المفردة و المركبة

(3) On diseases of the special organs, systematically from head to foot, then symptoms and treatment, on fol 113<sup>a</sup>

في الامراض المنجية يعبر من الراس الى القدم و علاماتها  
و معالجاتها

(4) On general diseases, then causes, symptoms and treatment, on fol 601<sup>b</sup>

في الامراض العامة التي لا تختص بعبر دون عبور و اسبابها و  
علاماتها و علاجاتها

The work is in one volume, but the scribe has separated it into two, bound in one Vol 1 (foll 1-412) Theoretical portion. Vol 11 (foll 413-673) Practical portion.

For copies see Berlin, No 6356, Brock, 11, 233, Gotha, No 1938, Batavæ, 111, 264, Cano, vi, 21, where it is stated that the work was composed in A H 816 = A D 1413, Nûi 'Uṣmāniyah, No 2513, p 201, Kupîlîzâdah, No 974, p 63, Wali u'd-dîn, No 2517, p 143, 'Ayasûhiyah, No 3667-9, p 219, and Râmpûi, No 160, p 488

\* Written in fan Nasta'liq, within coloured borders foll. 1, 2, 528 and 673 are supplied in a later hand.

Not dated Circa 18th century

No. 70.

foll. 352, lines 25, size  $12\frac{3}{4} \times 7\frac{1}{2}$ ,  $9\frac{1}{4} \times 5$ .

I.

foll 1-333<sup>b</sup>.

شرح الاسماء و العلامات

SHARH U'L-ASBÂB.

A commentary upon Najîb u'd-Dîn Abû Hâmîd Muhammad b 'Alî as Samaiqandî's fan ous and most popular work entitled Al-Asbâbu wa'l

Alamat (The causes symptoms and treatment of diseases) by Nafis b Iwad al Kirmānī نسس بن هوص الكرمانی

As Samārqandī the author of the text was a famous physician and a contemporary of Faḥr u d Din ar Rāzī (d A H 606 = A D 1209) He produced many valuable works and was killed in the general massacre at Herat by the Tartars in A H 619 = A D 1222 See Ibn Abī U aybi ah ii 31 Brock i 490 and Il tifa ul Qunu p 293

The commentator An Nafis b Iwad al Kirmānī was a writer of the time of Ulugh Beg Mirza the grandson of Amir Timur He completed this work in A H 827 = A D 1423 He was of Persian extraction and died after A H 850 = A D 1446 See Habib us Sīyar iii 3 p 159 Brock ii 213 and H Kh i 269

Begins —

الصد لله رب العالمين و الصلوة و السلم الانسان الاكمل  
على من دأوى الارواح الحى الصفة الح

In the preface after describing the occasion of the present composition and establishing the importance of his selection of this text the author dedicates this work to Ulugh Beg Mirza in the following terms —

و لما ورد الامر بالمطاع باحصاري من كرمان هو اول ارض من  
جلدي ترابها الى خدمه السلطان بن السلطان بن الامان طل الله  
على كافة الانسان مالك رفات اعظم السلاطين سرقا و عونا ناصر  
العدل في اقطار الارضين نعدا و مرنا المود بالعبادات الرضائية  
الالهية و بالالطاف الربانية اميراده معب الحق و الدنيا  
و الدين العسك كوركاني صلاح العالم اهدت الى حصره  
بهذه ثماني بقا الدهور

Copies India Office Nos 187-9 As Soc p 84 Cano vi 21  
Ayasufiyah No 3610-1 p 217 Nur Usmaniyyah No 3036 p 203  
W li u d din No 2005 p 143 Kuprihizadah Nos 964-6 p 63 and  
Rampur Nos 113-15 p 482

For different prints and lithographs see Cat of Ar Books in the  
Brit Mus ii 168 and Il tifa p 227

Written in an elegant thick Indian Naskh within gold borders  
with an artistically decorated but slightly faded frontispiece The MS  
contains copious marginal notes and corrections Repeatedly litho  
graphed in India

## II.

fol 333<sup>b</sup>-341<sup>a</sup>

رسالة في علاج من سقى السموم او نهسه  
الهوام و غيرها

A pamphlet on poisons and antidotes

There is no evidence, except the following marginal note, that this pamphlet is a work of As-Samarqandî, the author of *Al-Asbâbu wa'l-'Alâmât*

رساله در علاج مسمي سموم از مرسه ، اسما ، و العلاما ،

Begins

في علاج من سقى السموم او نهسه الهوام و غيرها من حاء ،  
ان يسقى بها سم ، ان يضرر عن الاعدية و الاسرة العالة  
الطعوم الح

and ends thus —

في هاتى الاربعة و الاربعين هو الصوان المعروف ،  
ان يدق هذا الصوان . و ربما كفى منه استعمال البلع و الحل  
على موضع العضة الح

Written in the same hand as above

## III

fol 343-52

## القانوناجه

## AL-QÂNÛNJAH.

A compendium of medicine, by Sharaf u'd-Din Muhammad b 'Umar al-Jagmîni, d A H 745 = A D 1344 See Brock, II, 213, also see above

Begins —

الحمد لله رب العالمين و الصلوة و السلام على نبيه محمد و  
اله آله و بعد فهذا المختصر مشتمل على رده ما يت  
استحضاره الح

The work is divided into ten Maqalas for a complete description of which see Berlin Cat Nos 293-4

For the enumeration of the commentaries upon this text see Brock 1 257

For copies see India Office No 791 and H Kh iv 495

Probably written by the same scribe as above

Dated A H 1114

### No 71

fol 334 lines 20 to 24 size  $10 \times 7$   $8 \times 4\frac{1}{2}$

The same

Another copy of An Nafis commentary upon the Asbat u wal Alamit of Samargandi Begins as above The first page contains the text in Naskh while throughout the text and commentary are in Shafi'a Âmiz Nasta liq Not dated but cannot be later than A H 1253 for a marginal note in the end runs thus —

۱۲۵۳ منہجرہ صلعم ہاربع ہستم سوال دور ہد ۵ فیرج اسباب  
ار حباب میرزا صاحب صلعم شروع نمودم

Another note follows the above one in which Arshad Ali ارشد علی the writer of the note states that he completed the reading of the work in A H 1256 and gives the full name of the Mirza Sahib of the above note as میرزا سید محمد ابراہیم صاحب

### No 72

fol 439 lines 20 size  $7\frac{1}{2} \times 5$   $5\frac{1}{2} \times 2\frac{1}{2}$

The same

Another copy of the work noted above Begins as above

Written in an ordinary minute Nasta liq with marginal notes within red and blue border lines An incomplete list of contents is attached in the beginning fol 1-2 lines more separate and writing clearer and fol 2 3 55-56 more closely and minutely transcribed

than the rest of the work. A marginal note giving A H 827 as the date of composition of the work reads thus

راي ، في آخر كتاب ، من مرقوما بخط السيد قد فرغ الاساد  
من تصحيح الكتاب ، و تسببه يعون الله تعالى و حسن توفيه  
بلده كرمان حرمها الله تعالى من لوائى الرمان فى اواخر شهر  
م بالحر و الحارسة ٨٢٧

Slightly wormed and water-stained towards the end  
Not dated. Cnca 17th century.

### No. 73

fol 161, lines 22, size  $11\frac{3}{4} \times 7\frac{1}{2}$ ,  $8\frac{1}{2} \times 4$

حاشية شرح اساد ، المسمى بكشف ، الاركان

### KASHFU'L-ISHKÂLÂT.

A gloss on An-Nafis' commentary upon the Asbâbu-wa'l-'Alâmât, by Muhammad Hâshim b Hakîm Muhammad Ahsan b Muḥammad Afdal, who seems to be an Indian author of the 12th century, A H

Begins —

الحمد لله الذي هدانا لهذا السراط المستقيم و هو نعم هادنا .  
عبائنا العدم . . . اما بعد . قول سيد السعدي . . . محمد هاشم  
بن حكيم محمد احسن بن محمد اصيل . . . هذه رسالة مختصرة  
رقدها في ريعان السباد ، من تحصيل الكتاب ، المسمى شرح  
الاسباد ، والعلاصا ، الح

After a short prefatory note on the importance of the subject, as is usual with eastern writers, the author states the title of the work in the following terms —



physician of Muhammad Shâh of Delhi. The chief point of difference between the two schools is that the former make free use of mineral oxides (كسده حار), which are prohibited in the code of the latter. He produced many works (Arabic and Persian) on medicine, the chief of which are the following

(1) The present work

حاشية شرح اصاب

(2) (See above)

حاشية نصفي

(3) A Pharmacopia in Persian.

عجالة نافع

(4) On Therapeutics, in Persian

علاج الامراض

He died in A. H. 1231 = A. D. 1815

Begins —

الحمد لله الذي خلق الانسان و انعمه انواع النعم من حرط الانسان  
و اوجد الامرأة العبر المشابهة في اربعة من الاركان . . . و بعد  
يقول . . . الحمد لله . . . محمد شريف ، ابن حادق الملك حكم  
محمد اكمل خان ابن حكم محمد واصل . ان صفر الله له و  
لهما الخ

The prefatory note contains the author's statement that he collected materials for this gloss in his youth, but long neglected to arrange them in the form of a book. The taunts of his friends, however, finally induced him to complete this work. He completed the gloss and added notes on anatomy and commentaries upon those portions of the text which were left without comment by the learned commentator.

The gloss proper begins on fol. 2<sup>a</sup> thus

قوله لظا . الصبغة اه و اعلم ان تهدي ، الطاهر الخ

The work is concluded by a Khâtimah, in which the occasion of the compilation of this work is described at some length.

A copy of this work exists in the Râmpûr Library (Cat, No 58, p 473)

Written in minute Nasta'liq. Slightly wormed, but mended.

Not dated. Circa 19th century

No 75

fol 163 lines 17 size 9<sup>1</sup> × 6 7<sup>1</sup>/<sub>2</sub> × 3<sup>1</sup>/<sub>2</sub>

التحفة في شرح ارجوز السبع الرس

AL-JAWHAR-U'N-NAFÎS

A commentary upon the celebrated Urjuzah of Avicenna by موسى بن ابراهيم بن موسى البغدادي Mûsa b Ibrahim b Musâ l Pâdidi who died in A H 867 = A D 1463 See Cairo Cat vi 32 and Rampûr Lib Cat. No 57 p 473

The Urjûzah is in rûz metres and though brief contains according to Avenzoar (quoted by the commentator on fol 2<sup>b</sup>) everything with regard to the theory of medicine—

ان مروان ابن زهر قال انها محط تصح كتابها و انها  
افضل من كسره

This Urjûzah has been commented upon by many writers the most important of which is the commentary of Averroes The scribe mistakes this commentary for that of Ibn Rushd (Averrohes) as the colophon reads thus —

تمام سد كتاب سرح ارجوزه سرح الرس من ان  
رصد

But internal evidence proves that this commentary is not the work of Averroes —

1 The author concludes this work by adding two Fasl in the first of which he treats of the weights and measures used in medicine and in the second he gives short biographical notices of the authors whom he has quoted as authorities in this work—

الصل الثاني في تراجم الاطبا الذين ثقلت عنهم في هذا  
الشرح لمعرفة مراتبهم وموتى ثولهم

In this second Fasl on fol 16<sup>o</sup> Averroes is mentioned as one of the authorities quoted

2 Ibn Hazm al-Qaishî is mentioned among the authorities Al-Qaishî died in A H 687 = A D 1288, and is a much later writer than Ibn Rushd, who died in A H 595 = A D 1198

Begins —

الحمد لله المفسر بدقائق حكمة البالغة خلق كلشي الماهر  
في صعبه بدائع من رحاته و عمل من الماء كلشي في آله

The preface contains a discussion on the importance of the subject, as is usual, and a statement of how he proposes to treat the subject—

مسرورها سرها شرح له صدور الطلاب ، و البرر ، معانها  
العامرة في صور الاصلاح بعد الانحيا ، فانصح القفل من ابوابها  
و سهل طريق ماحدة لطلابها

The commentary proper, which begins on fol. 5<sup>b</sup>, is prefaced by three Fasl

(1) On the importance of medicine, on fol 2<sup>b</sup>

في سره ، اله .

(2) On the origin of the science of medicine, on fol 3<sup>b</sup>

في اول مبدأ علم الط .

(3) A short life of Avicenna, on fol 4<sup>b</sup>

في برهة من الرئيس

The commentary begins thus

اله . ، صفة ثمر مرض من ص ، في بدن مد عرص  
اله . ، في لغة العرب ، اله

Written in clear Nasta'liq, the text throughout being in red The MS contains numerous marginal corrections The space after the colophon contains a copy of the prescription of a collyrium (مروم) Worked throughout, but mended

Dated A H. 1283

No 76

foli 96 lines 17 size 9 x 5½ 6½ x 3½

رجوع الشيخ الى صباه في تودة الباه

RUJÛ'U'SH-SHAYKH-I-ILÂ-SABÂH

The title of the work means The return of an old man to his youth The work deals with the means to be adopted to regain and improve the procreative power

The author **شمس الدين احمد بن امان بن كمال** **Shamsud Din Ahmad b Sulayman b Kamâl Ilâhî** was the grandson of a wealthy Turkish noble He passed his childhood in great luxury One day he saw a man in wretched clothes and of repulsive feature occupying a seat superior to Ahmad Beg the first noble of the court of Sultan Salfîn Our author was greatly surprised at this singular spectacle and made enquiries as to who the man was He found out that the man was Mawla Lutfî the teacher of the Iulba Madrasah Thus finding that learning was more honoured than wealth he commenced his studies under the said Mawla Iuṭfî and subsequently prosecuting his studies under Mawla l Qisṭallânî Mawla **Khayṭib Zadah** and Mawla Ma rūf Zadah he at last became professor of the Madrasah of Sultan Bayazid **Khân** After serving in the capacity of the Qadî of Adrianople and that of the Askar ul Mansâr he died at Constantinople in A H 940 = A D 1533 while still holding the position of the Mufti of that place See *Shahîqun Nu māniyah* (Cairo edition printed on the margin of *Ibn al Khallikân*) i p 492 Brock ii 149-53 and Boile's Dictionary of Oriental Biography p 169

Begins —

الحمد لله الذي ملق الاسما بقدرة  
 مال المؤلف بهذا  
 الكتاب اني لما رات السهوات كلها منوطه باسماب الباه الح

In the Cairo Catalogue it is mentioned that in the work entitled *Ash Shifa fi t Libb* this work is ascribed to Ahmad b Yûsuf at Tifaḥî the celebrated author of the work on precious stones entitled *Azhar ul Afkar* who died in A H 651 = A D 1253 This statement gains support

when we see that Muhammad Saïd Isfahâni, who translated this work into Persian with the same title, also ascribes the authorship of the original to the said Ahmad-at-Tifâshî (See Rieu, *Pers Cat* of the Brit Mus, II, p 471) IIâjî Khalifa (III, 319), however, expressly states that the work was composed by Ibn Kamâl Pâshâ at the instance of Sultân Salim Khan

The preface contains an enumeration of works of the same nature which the author consulted in the course of the compilation of this work

It is divided into two parts Part I (fol 1-56<sup>a</sup>) consists of thirty chapters and treats of what concerns the genital organ of men Part II (fol 56<sup>a</sup>-96) also consists of thirty chapters, and is devoted to what concerns women

fol 1-78<sup>b</sup> are written in clear Naskh, with the headings in red fol 79<sup>a</sup>-96 are supplied in a later hand in Nasta'liq, with the spaces for the headings left blank There are other blank spaces, which are probably due to the fact that the scribe could not make out the words of the original copy from which he made the present transcription fol 85<sup>b</sup> is left blank fol 85-87<sup>a</sup> are again in Naskh, but in a later hand fol 92<sup>a</sup> contains passages connected with astrology and having no connection with the work The last few folios are wanting The MS ends abruptly on fol 96<sup>b</sup> thus —

واعلم اني ساعا و قمت في ها بلدة عجة ما دو ، في  
 رماني الدّ مسها و لم ترل في صحنني الي ان نوب و لم اص  
 بعدها امرأه

Other copies Gotha, No 2055, Cairo, VI, 16, Berlin, No 6388, where the contents are fully described, Brock, vols I, 495, and II, 449, *Ayâsûfiyah*, No 3622, p 216, *Wali u'd-din*, No 2499 and 2500, p 143, *Kûpîlîzâdah*, No 189, p 157, and *Râmpûn*, Nos 84 and 85, p 476

Printed in Cairo in A H 1298, also lithographed in Bombay.

Not dated C18th century

No 77

foli 366 lines 21 size  $8\frac{1}{2} \times 5\frac{3}{4}$   $5\frac{3}{4} \times 3\frac{1}{2}$

تذكره اولى الالباب و الجامع للعجب العجايب

TADKIRATU-'ULI'L-ALBÂB

VOL I

An encyclopedia of medicine by داود ابن عمر الانطاكي Da'ud b Umar al Antaki the last of the great Arabian physicians. He was born in Antioch. At seven years of age on account of some nervous disorder he was unable to stand upright or walk properly. While he was in this condition he committed to memory the Qur'an and the introductory texts of Arabic grammar. At this period a Persian scholar of the name of Muhammad Sharif arrived at Antioch and people flocked round him to hear his lectures on metaphysics. Da'ud also went to see him and by him was cured of his malady. Having recovered his health he began a course of studies in logic mathematics and other sciences under the man to whom he owed his recovery. Finally he intended to learn Persian but his learned master advised him rather to learn Greek which Da'ud tells us he completely mastered. After his father's death he proceeded to Cairo where he remained for a long time. The author of *Khulasat ul Asar* (ii 140) says that he was the head of the physicians of his time master of physical and metaphysical sciences and a wonder of his age. He excelled his contemporaries in sound judgment and rational investigations and discredited what was unsound and superstitious. He died of diarrhoea in Mecca in A.H. 1008 = A.D. 1599 after staying there for more than a year.

References to his life will be found in the following *Khulasat ul Asar* ii pp 140-9 *Iqdul Jawahir* i wa d Durar (Lib Copy) foli 35-40 *Iktifa ul Qunu* p 228 *Hajj Khalifa* ii 260 Brock ii 364 Compare with the Brit Mus Suppl Cat Nos 809 10

Begins —

سبحانك مددع مواد الكتابات بلا مال مسوق الح

The preface contains the author's statement that after writing a commentary upon the Qanun (الشرح الذي وضعه على نظم القانون) in which he treated the subject exhaustively he had no intention of

writing further on this subject, but a peculiar idea came into his head, viz, of arranging everything in connection with medicine in alphabetical order. Thus he composed this work, which, he says, will be accessible both to men of high intelligence and also to men of ordinary attainments.

It was the author's intention to divide the work into a Muqaddimah, four Bâbs and a Khâtimah, but he only lived to complete the Muqaddimah and the first three Bâbs.

In the Muqaddimah (fol 3) the sciences in general are enumerated and their relation to medicine is traced. The first Bâb (fol 9<sup>a</sup>) deals with the generalities of medicine to serve as an introduction. Under this Bâb the following subjects are discussed —

(1) The four primary elements

(2) Temperaments

(3) The four cardinal humours

(4) The organs of the human body (الاعضاء)

(5) The gases (ارواح) which are the medium of the transmission of energies

(6) The actions of these energies (الامعال)

(7) The conditions of health, disease, and the middle state between the two

(8) The physiological action of things taken internally.

The second Bâb (fol 31) On canons common to simple and compound medicaments. This Bâb consists of two Fasls. In the first Fasl, before proceeding to the subject he briefly states the extent of the Materia Medica of his predecessors.

(1) Dioscorides, according to him, is the earliest writer on Materia Medica, but he mentioned only a small number, omitting some of the most important drugs, such as Cumin, Scammonium (مسكونا), etc.

(2) Rufus (Ephesius, flourished about A.H. 98–117, see W. Smith's Dict. of Gr. and Rom. Myth and Biog., III, 669) is the next writer on this subject, but he did not make any addition.

(3) Paulus mentioned only the medicaments used in ophthalmics, but he also omitted to mention such important drugs as Pearl and Antimony (امد).

(4) Andromachus, the younger, only treated of the component drugs of the celebrated Theriac (ترىاق الكبر).

(5) Râsu'l-Bagl, surnamed Jâlinûs, made additions, but neglected the general properties and dwelt only upon their specific properties.

The subject was then taken up by the Christians. The first man of this epoch who wrote on this subject and translated into the Syrian dialect, was دويدرس البالي, Duwaydaras al-Bâbulî, Ishâq b. Hunayn

was the next man. He translated the Greek and Syrian works into Arabic and introduced the names of certain drugs which when administered with the poisons exerted a palliative influence upon their deadly effects (مصلحات). His son Hunayn differentiated between aliments and medicaments. Now Muhammadans took the lead. The first man of this epoch was Muhammad b Zakariya r Razi. Then came great Avicenna who devoted the second book of his canon to this subject. Avicenna according to Antaki is the first man who treated each drug under seven headings. Of the many works composed on the subject the Minhâj ul Bayan of Ibn Jazlah he says is the best of its kind. The last author who wrote before Antaki on this subject was Muhammad b Ali as Sâri but not a single work is free from defects. Such is the sketch drawn by Antaki. He then enumerates the ten headings under which each drug should be treated and concludes this Part by explaining the general terms used for drugs. The second Part treats of the rules for compounding medicine.

The third Bab treats of simple and compound medicaments in alphabetical order. Every compound medicament is prefaced by the rules of its preparation and its general uses. While treating of the Electuaries (معاجين) he gives prescriptions of four electuaries one for each cardinal humour. The first of these electuaries according to him can well serve for all diseases caused by the qualitative or quantitative changes of blood the second for those caused by the similar changes of the yellow bile the third for those similarly connected with phlegm and the fourth for those caused by the like changes of the black bile. Thus he follows the humoral theory to its limits and gives it as it were the finishing touch.

The fourth Bab which the author only lived to compose up to the letter ط, treats of diseases in alphabetical order and is also prefaced by rules of general import. I translate one to illustrate his mode of reasoning. He says That which is variable and the causes producing variation being neither fixed nor secure (مأمون), then the preservation of its natural arrangement or form is either difficult or impossible. This necessitates the finding out of laws for the preservation of the natural arrangement or its restoration when changed. It is for this reason the science of medicine is divided into two parts. The first theoretical and general and the second practical. Antaki's method of handling the subject was approved of and adopted by later Indian physicians such as Alawi Khan and Sharif Khan.

This volume contains the Muqaddimah and the first three Babs.

In A.H. 1294 this work with its continuation due to Antaki's disciples was printed in Cairo in three volumes. The margin of this edition contained the Kitâb un Nuzhah of the same author. It was

reprinted with its continuation in Cairo, in A H. 1302, in two volumes, and again in A H 1309, in four volumes See Iktifa, p 228

Copies Brit Mus, pp 459<sup>a</sup>, 633<sup>b</sup> and 744<sup>b</sup>, Brit. Mus Suppl, Nos 809-10, Bodleian, p 133, India Office, No 798, Batavia III, 270, Cairo, VI, 8, Walî u'd-dîn, Nos 2479-80, p 140, Nûi 'Usmâniyah, Nos 3473-8, p 197, Kuprîhzâdah, No 183, p 151, Râmpûi, Nos 33-4, p 470, and Ellis' Cat of Brit Mus, I, 471-2

The following folios are lately supplied 180, 187, 193 1, 198, 207-8, 217, 240, 250, 273, 275, 283, 289, 290, 304, 308, 310, 323 and 340

Written in a clear Arabian Naskh, with occasional marginal corrections.

Not dated Cnca 17th century.

## No. 78.

fol 158, lines and size as above.

The same

## VOL II

The second volume of the work described above

Begins —

السا ، الرابع . . . في تفصيل الامراض العرئية . . . فان كان  
طلابه اصله الح

This volume contains the fourth Bâb up to the letter ط, coming down to which the author died, leaving the work unfinished Compare with Hâjî Khalîfa (II, 260), where it is stated that, according to some of his works, it appears that he completed this work, but somehow or other the last portion was destroyed. There are lacuna in fol 15<sup>b</sup> and 29<sup>b</sup> The following folios are newly supplied 13, 14, 24, 50, 95, 103-6, and 138-56

Written in the same hand as above

No 79

fol 206 lines 23-26 size  $9\frac{1}{2} \times 6\frac{1}{2}$   $1\frac{1}{2} \times 5$

I

fol 1-212

دبل كتاب المذكره

The continuation of Al Antakī's *Tadkīrah* due to some of his disciples

The preface of the compiler begins —

الحمد لله رب العالمين هذا آخر ما وقع حسن الباطين  
عليه واسهر نفعها بالصريح والالح

The work begins —

بسم الله الرحمن الرحيم وانه ان تصدك اللهم حمد العارفين  
الح

The *Tadkīrah* ends at the letter ط, while the continuation commences from the letter ي which is prefixed by a discussion on charms or prayers to enthrall the planets الكواكب and is brought down to the letter غ, the last of the Abjad letters. The work is concluded by a *khataimah* in which charms from the traditions of the prophet and the sayings of saints are collected

Contents —

On fol 4	حرف الالف	On fol 54 <sup>b</sup>	حرف السين
On fol 5	حرف الكاف	On fol 72	حرف العين
On fol 12	حرف اللام	On fol 132	حرف القاف
On fol 14	حرف الميم	On fol 143 <sup>b</sup>	حرف الصاد
On fol 43	حرف النون	On fol 148 <sup>b</sup>	حرف القاف

On fol 151<sup>b</sup>

حرف ، الراء

On fol 175<sup>a</sup>.

حرف ، السين

On fol 181<sup>b</sup>

حرف ، الباء

On fol. 183<sup>b</sup>

حرف ، الباء

On fol 184<sup>b</sup>

حرف ، الحاء

On fol 185<sup>b</sup>

حرف ، الدال

On fol 186<sup>b</sup>.

حرف ، الصاد

On fol 186<sup>b</sup>

حرف ، الطاء

On fol 186<sup>b</sup>

حرف ، العين

On fol 187<sup>b</sup>.

حرف ، حاء

fol 7-8 spaces reserved for headings are left blank fol 209<sup>b</sup>  
lacuna without break of the content

Written in learned Arabian Naskh, with headings always in red

Dated A H 1247

Scriptor صالح بن محمد بن حنبل

## II

fol 212<sup>b</sup>-218<sup>a</sup>

كتاب ، لطيف ، في الطب

A treatise on the exposition of the following three sayings of the prophet

(1) The stomach is the house of diseases (المعدة بيت الداء)

(2) Abstemiousness is the head of cures (الجملة راس الدواء)

(3) Cold is the chief source of diseases (اصل كل داء البرودة)

Author Abû 'Abdullâh Muhammad b Yûsuf al-Hamânî as-Sanûsî,  
a famous writer on Dogmatics He died in A H 892 = A D 1486 See Brock, II, 250

Begins —

قال السج محمد بن يوسف ، السريه ، السومني السلساني  
... الحمد لله الموفق بالقدم مخترع الوحود من العدم الذي نور  
العالمين نعت من اوتي حوامع الكلم و جعله سبيرا و نديرا لصنع  
الامم الح

Copies Berlin, No 6402, and Brock, II, 252

Written probably in the same hand as above

Dated A H 1247

## III

fol 218-219

الرسالة السابعة في الامانة العامة

A Compendium of Medicine by **مصمد بن ابراهيم المارديني**  
Muhammad b. Ibrahim al-Mardīnī

Beams —

الصدق لله الذي ملق المخلوقات بقدرة و حلم الانسان مالم يعلم و بعد فيلهذه رساله في الصاغة الطيه الثت برسم الخرافه العالمه الموبديه الاعليه المصريه مراة مولانا مهتاب الدين احمد بن صا - حل المصريه الم

The work is divided into eighty Bils each Bil being devoted to a single disease and comprises what is treated of in the practical portion of other works. A full table of contents is included in the preface.

## 11

fol 216 - 213

An index of the names of drugs with their well known and popular designations arranged in alphabetical order.

## 7

fol 2,3 - 2,6

Low charts for diseases selected from various sources

Legins —

فائدہ الصداع بسم الله الرحمن الرحيم ذلك في ٨ من رجب  
ورحمة الله

## No 80

foll 220, lines 21-24, size  $11\frac{1}{2} \times 8\frac{1}{2}$ ,  $8\frac{3}{4} \times 5\frac{3}{4}$ 

## I

foll 1-192

اد ، النزهة المبهجة في تشييد الادهان و  
تعديل الامزجة

## KITÂBU'N-NUZHAT AL-MUBHIJAH.

A system of medicine, by داؤد ابن عمر الاطاكى, Dâ'ûd b 'Umar al-Antâkî, d A H 1008 = A D 1599 For his life see above  
Begins

سبحان من سجد ، له سماء الاحرام صخرة ولما كان تاسم  
المفوس الكاملة الح

In the preface the author, dwelling upon the importance of the subject, dedicates the work to Darwish Chalâm (an Egyptian nobleman on whose instance, according to Hâjî Khalifah (vi, 332), the work was composed), and states that in this work he has explained the place of medicine among other sciences, and exposed why compounds (مواليد) could be traced to their component element (مطلق السائط) This, according to him, was essential to make the subject clearer to the reader He further asserts that for these discussions he has been indebted to no other work, but had to rely on his personal reasoning The quotation if ever made, he tells us, is either to criticise the statement made therein or to reason it out afresh from his own standpoint

The work is divided into a Muqaddimah, seven Bâbs, and a Khâtimah.

## Contents —

fol 3<sup>b</sup> The Muqaddimah On introductory philosophical discussions and the relation of sciences with each other.

في ذكر ما ينس الحاجة الى تقديمه في هذه الصلابة الباصلة  
و جمعه [sic] حسن الارتباط الكلبي و بنا انواع البوحداد  
بالطريق العقلية و كذا الدخال و اسرار السارح

fol 11<sup>b</sup> Bab i On general rules conducive to health the limits  
of this art its subjects and how it is distinguished from philosophy

في كتاب ما له صلاح البدان و مواد الاحسام و بيان حدها  
و موضوعاته و كسبه استخلاصه عن الحكمة

fol 51 Bab ii On Aetiology

في الاسباب

fol 66<sup>b</sup> Bab iii On the different state of the body

في احوال البدن

fol 81 Bab iv On Symptoms

في الاعراض الدالة على احوال البدن

fol 110 Bab v On Canons and admonitions

في القوانين و الوصايا

fol 118 Bab vi On internal diseases peculiar to each organ  
treated systematically from the head to the foot

في الامراض الباطنة الخاصة بعصو عوص من الراس الى القدم

fol 171 Bab vii On general diseases

في الامراض التي لا تخص محلا معينا

fol 185<sup>b</sup> The Khatimah On subjects referred to in medicine

على امور مسلطه و غرائب . ارفه يعول في هذه الصلابة  
عليها و يسل كل طالب السها

The colophon reads thus —

وافق الربيع من ربر هذا الكتاب الحام صبح يوم الـ  
سهر جمادي الاول عام الف و ثمان و ثمان و ثمان  
سدي الثالث الكريم الهمام السامي العظم صبي الاسلام و

الدين احمد بن عبد الواسع بن حسن القرشي تعليم العدد  
القائي محسن بن محمد بن علي بن عبد الرحمن القاري العكي  
العديني

Written in a clear thick Arabian Naskh, with coloured frontispiece and titlepage, and red border lines. foll 193-195 blank

Copies Cairo vi, 47, Batavæ iii, 270 (a fragment), Walî u'ddîn. No 2558, p 146, and Râmpûr, Nos 256-60, p 499

Dated A H 1208

Scribe محسن بن محمد القاري

## II

foll 196-220

### ١٠٥ ، الابدال لما عدم في الحال

A dictionary of simple medicaments collected from the Tadkînah of Antâkî (see above)

Begins

بسم الله يا من ترة كماله عن الامساك و السائر و تقدس في  
حلاله عن ان تدركه الابرار او تصيبه السمائر . اما بعد فهذه  
العقارب المفردات ، و ما يقعها و بعض مسماتها و ابدالها لما عدم  
في الحال منها من النذكرة للسح الفاصل الحكم داود بن عمر  
الانطاكي قدس سره على حروف ، الهجاء الح

The author does not reveal himself The colophon reads thus —

روى ، هذه السبعة رعاية مبيدي المالك الهمام في الاسلام  
الفقه العاري ، ذوي العر الاصل و الفهر السجل و السبد السجل  
الهمامه بن ابيان المسلمين احمد بن عبد الواسع القرشي

A comparison with the colophon of An-Nuzha shows that the transcriber of this work is the same محسن القاري .

On the titlepage and after the colophon names of various owners are written

No 81

fol 2, lines 20 size 8½ x 16 x 1

رساله فی الاصل

RISÂLAH FI'L-MUSHIL

A treatise on the laws uses and preparation of purgatives by

محمد باقر بن محمود, Muhammad Baqir b. Mahmûd at Jalîb

Imad ud Din Mahmûd the father of the present author and a celebrated physician of Shiraz flourished about the close of the reign of Shâh Ishaq (d. A.D. 954 = A.D. 176) and died about A.D. 1000 = A.D. 1112 (See India Office Pers. Cat. I, 391 and Haft Iqlim Tab. C. 1 v. fol. 74) This our author belongs to the beginning of the 11th century A.D.

Begins abruptly —

هوذا يعمل الى مائة مجلس من ذلك مسيد و  
يذمون الا

The scribe not being able to follow the original copy has left the space for the beginning lines blank. It appears that the author speaks of the importance of the subject and after dwelling upon the exposition of the ignorance of his co-practitioners describes his work in the following strain: "When I found that such was the state of affairs it came to my mind that I should compile a treatise on the method of evacuation and its conditions the knowledge of purgatives and laxatives their weights corrections and rules for their preparation so that it might serve as a memorandum and guide for my co-practitioners that they might know how evacuation should be produced and what drugs should be used and what avoided."

The work is divided into a Muqaddimah twelve fols and a Khushmah

Contents —

- fol 1<sup>b</sup> The Muqaddimah On the action of purgatives
- fol 2<sup>b</sup> 1a11 How to prepare the patient to take purgatives
- fol 3 1a111 On the considerations when administering purgatives
- fol 6 1a111 On the concoction of the humours and its physiology

fol 8<sup>a</sup> Fasl iv On certain rules in connection with the use of purgatives and the regulation of the diet of those to whom purgatives are administered

fol 10<sup>a</sup> Fasl v On purgatives

fol 17<sup>b</sup> Fasl vi On the causes necessitating the combination of simple medicaments and other rules in connection with them.

fol 19<sup>a</sup> Fasl vii Rules for compounding medicaments

fol 22<sup>b</sup> Fasl viii Of those on whom purgatives fail to act

fol 23<sup>a</sup> Fasl ix. On the symptoms indicating that the action of the purgatives should be stopped

fol 23<sup>a</sup> Fasl x On the treatment of those whom the purgatives affected more than what was desired

fol 24<sup>a</sup>. Fasl xi On *delinquum animi* attending the excessive action of purgatives

fol 24<sup>b</sup> Fasl xii. What should be used after the purgatives have produced the desired effect

fol 25<sup>a</sup> The Khâtimah Practical hints with regard to the use of the purgatives.

This work is the most exhaustive of its kind, and is the chief source from which the author of *Ummu'l-'Ilâq* (a more exhaustive work on this subject in Persian) derived his information

Written in Shafi'ah Âmir Nasta'liq In the colophon the work is wrongly ascribed to Hâkim Asgar 'Alî.

Scribe اولاد علي

Not dated Circa 19th century

## No. 82.

fol 27, lines 23, size 8½ × 5¾, 6 × 4

النزهة الزهية في احكام الحمام السرية  
والطامة

## AN-NUZHATU'Z-ZIHHÎYYAH.

A treatise on the medical and religious uses of the bath and its benefits, by محمد بن نايف العارون بن علي بن رين  
عبد الرؤف، محمد بن نايف العارون بن علي بن رين، 'Abdu'l-Ra'ûf Muḥammad b al-ʿArûn b. ʿAlî b. Rîwî

Tajul 'Arafin b. Ali b. Zaynul Abidin al Haddadi al Munawi ash Shafi; a prolific writer famous for his piety and learning. His literary fame kindled the flame of jealousy in the minds of his contemporaries who at last succeeded in administering poison to him. This fruitful author succumbed to its influence after suffering a great deal from its effects and died on the 13th Safar A H 1017 = A D 1604. A complete list of his works will be found in *Mulubis Khulāṭul Asar* (Cairo edition) II pp 412-16. See also Brock II 30v and *Iqdu'l Jawahir* i wad Du'ar (Lib Copy) fol 9v.

Pegins —

الله احمد على ما يحيى من نعم الشامه و بعد فقول  
 عبد الرؤف ابن مساوي الصادى لما راب احياح  
 الخاص و العام و كل مدلى بالطبع الى دخول الحمام  
 هذه النصه ١١ و ١٢ السرحه الرحه في احكام الحمام  
 السرحه والطبا الى

The work is divided into a Muqaddimah (on the literal and secondary meanings of the word حمام, with a short account of its invention) the following three books and a *Khātimah* (on the laws pertaining to hot and cold baths their merits and defects) —

fol 4 Book I On the religious observances regarding the bath  
 في احكام السرحه in 7 Babs

fol 12<sup>b</sup> Book II On medical rules in connection with the bath. This book instead of containing seven Babs as proposed in the preface contains eight. The eighth Bāb treats of the hot and cold baths a subject which according to the author's prefatory statement was to be treated in the *Khātimah*. The author however losing sight of what he stated in the preface treats it here.

fol 23 Book III On rhetorics and selected verses recited in the Hammām (bath) and the stories narrated there.

Written in clear Arabian *Nashī*. On the titlepage there is a note to the effect that As Suyūṭī's *Azhārul Mutanāṣirah fil Akhbar it Jawāfirah* was bound along with this work but it is now wanting. Not dated but cannot be later than A H 1033 which is the date of the note of one of the previous owners of the MS.

## No 83.

fol 71, lines 19, size  $7\frac{1}{2} \times 5\frac{1}{2}$ ,  $5\frac{1}{2} \times 2\frac{3}{4}$

كتاب، طب، الجديد الكيميائي

# KITÂB-U-ṬIBBÎ'L-JADÎD AL-KÎMIYÂ'Î.

A translation of Paracelsus' treatise on chemical medicaments, by **صالح بن نصر الله**, Sâlih b Nâsrullâh, known as Ibnu-Sallûmî, who received the title of Ra'îsu'l-Atibbâ from Sultân Muhammad IV (A D 1648-87) of Turkey. He was born and brought up at Halab, and received his education from the most learned men of that town. He was very witty, and was well acquainted with music. When he repaired to Constantinople Sultân Muhammad summoned him to his court, and, being greatly pleased by his witty replies, made him his companion and appointed him Qâdî of Constantinople. He died in A H 1080 = A D. 1669. See Khulâsatu'l-Asar, II, 240, and Brock, II, 365.

Begins —

الحمد لله رب العالمين والصلوة والسلام على نبيه الكريم  
الحكم الذي يعالج مرض الكفر بالسريعه و القرآن العظيم . .  
اما بعد فهذا الكتاب، الطب، الجديد الكيميائي الذي اختاره الحكم  
براكلسوس الح .

Compare with Berlin Cat (No 6352) which contains a full description of contents, but the beginning quoted there differs from the above

The work ends on fol 38<sup>b</sup> thus —

هذا ما اختاره من سرورس الحرمانى

The scribe, without drawing a proper line of demarcation, continues after the word **الحرمانى** another treatise entitled *Kimiyâ-i-Bâsalîqâ* of **Osman Crollius** (مرولسوس), which Ibnu-Sallûmî has translated from Latin. This last treatise is described in the Ahlwardt, Berlin Cat, No 6354.



اكثر علماء هذه الصناعة و اختلف فيه انواع ، الاصرار ، بقدر  
 الوسعى والطافه و هو الجزء العملى من الكتاب ، المسمى اكل  
 الصناعة . . . فالآن امسح في ترم الجزء العملى المستعمل على  
 حرائر ، هذا الكتاب ، الح

The work is divided into a Maqaddimah (on evil or fatal symptoms), seven Maqâlas (on symptoms and treatment of local and general diseases), and a Khâtimah (on weights and measures used in medicine)

fol 56<sup>b</sup> ends abruptly at the following passage —

و قد نكتل هذا العين الذي به البرقان مع الدموع بهذا الكحل  
 طاسير درهمين صبح عربي درهم

while fol 57<sup>a</sup> is left blank

On fol 57<sup>b</sup> the third Maqâlah begins thus

الحمد لله رب العالمين . . . المعاله السالة في امراض المنه  
 بعوض من الراس الى القدم

The work is noticed in the كسبه ، السيجي ، و الامتار عن احوال of I'âz Husayn (Lib Copy), fol 42, with the title Jâmi'u's-Sanâ'ah, which seems to be incorrect

A complete copy of this work exists in the Râmpûr Library (Cat, Nos 14-15, p 468)

Written in an ordinary Nasta'liq Wormed throughout

Not dated Circa 18th century

## No. 85

fol 174, lines 13 to 17, size  $9 \times 7\frac{1}{4}$ ,  $6\frac{1}{2} \times 4\frac{1}{4}$

اسرار العلاج

ASRARU'L-'ILÂJ.

A treatise on Fevers, probably by Hakîm 'Alî Sharîf of Lucknow (see No 65), who received the title of Ra'îs u'l-Atibbâ from Gâziy'ud-Dîn Haydar of Lucknow (see No. 86)

Begins —

الحد لحكم هو مودع النوائد للصنّان وام ملدم في الكائنات  
اما بعد فهذه رسالة و حرد و عجاله خرد و هـ يا لله السحر  
مولوي مهرعلي اقتراحا من حباله علي حسن قرائه علي  
حساب الثانون بعد ما كان مدرسا مسهورا متحصرا في ااان و  
ااااه و علم اللغته بل جميع العلوم والسون الح

The author does not reveal himself but after stating that he composed the work for one Mawlawi Muhr Ali who was a celebrated teacher of logic philosophy rhetorics etc of his time calls Mutamad ul Muluk Alawi Khan (d A H 1162 = A D 1749) as his father's teacher and narrates the particulars of a case which his father attended in A H 1180 (fol 117) —

الصبي النوب اااا عكي والد العالمه حادق الرمان دام  
طلا العالي تو قمعائه لي حرب عدرها في سنة ١١٨ مائة راس  
بعد الف من الهرد المتدمه

In another place (fol 130) he tells us that some of the pupils of Alawi Khan told his father that they saw Alawi Khan prescribing laxatives in a remittent fever (مساليه الافراد و الارواح) on the 24th day. His father on hearing this wrote to Alawi Khan who was then with Muhammad Shah of Delhi who had marched to punish the Afghans. Alawi Khan wrote back that he prescribed no such thing. Thus the above facts lead to the conclusion that the author cannot belong to an earlier period than the beginning of the 13th century A H. That the author belonged to Lucknow appears from the fact that he reduces the weight Astar (a medical weight) into twenty ma\_has according to the weights used at Lucknow.

fol 142

و البصار حد البول ان الامسار بورن لكهو حسرون ماسه  
تكربا ولا صرر في قله واند ماسه فالسكرحه عده بورن لكهو  
ما يعر بالارسة نده توله بحماسه نكربا

The author throughout this treatise shows rare powers of criticism and original investigation such as are not generally to be met with in

other eastern writers The work strikingly depicts the method of case taking, the mode of reasoning, and the way of investigation peculiar to the Indian physicians of the 12th and 13th centuries A.H.

The work is described on foll 2-3 in the following strong terms

رتبها على مقدمة و خاتمة و اصول و ديباب و بها طريق  
 اسباط الفروع من الاصول و جمع فيها ادوية الحميا ، العتفة  
 لم يهاجر على استبعاد ، منافع اكثرها المعاصرون الى الان و لوجع  
 الصدر و حموصا اذا امتنع مع الصبي و للدق مع العهوة ادوية  
 مفردة و تراك ، متعددة مفردة ، و مركبا ، لم يل الى تحريرها  
 و اسماء مائة و مئها و مضارها و اصلها اكر اهل الرومان و كك  
 للغة الكبرى و حموصا اذا امتنع ، مع و جمع الصدر و الصبي و  
 ذكر ، بها الامور الحليلة المعتبرة في التفسر و حسن النفس و  
 الحقنة و بعض خواص الادوية المشهورة ما لم يطلع عليها اكر اطباء  
 زماننا مع كونها في الكتب ، المعتمدة معروفة و على السنة من  
 تبتلنا من الاساتذة العظام مذكورة و صار ، الذين نسب ، عدم  
 النسخ منسوبة و معروفة و لاسك انها صحيحة سالمة عن السدود و  
 مصنوعة عن الدرة و الحاجة اليها موفورة و عدم الاطلاع عليها  
 سرورها م للمرضى و قباح للمعالج لا تعد و لا تحصى و مئها تاسرار  
 العلاج

Written in clear Nasta'liq, with copious marginal notes and corrections Some notes are dictated by the author himself, which are designated by the words منه مد طله

Not dated Circa 19th century

No 86

fol 264 lines 17 size 11<sup>1</sup> × 7<sup>1</sup> 8 × 4<sup>1</sup>

حاية الراءه من ووشاح الطالس

HILYATU'L-WÂSIFÎN

A treatise on fevers by محمد مهدي ابن علي اصغر ابن نور محمد حان, Muhammad Mahdî b Alî Asgar b Nûr Muhammad Khan al Harawî. He was Prime Minister of Nasîr ud Dîn Haydar King of Oudh. He built the iron suspension bridge on the River Kalinadi near Khudaganj. He was dismissed from his post in A H 1248 = A D 1832 but was again restored to it by Muhammad Alî Shah in A D 1837 and died in A H 1253 = A D 1837. See Miftâh t Tawârîkh p 587 and Beales Oriental Biog Dict p 230.

Begins —

الصد لحكم نصرمراع ملية الصكما سهطال الالهام وهطلال الدهي  
وروي ماسب اسده العلما من مكك السهي اما تعد فمقلا  
الا م ناللة الاندي محمد مهدي ابن علي اصغر ابن نور محمد  
حان الهروي الح

In the preface the author after establishing the importance of the subject names his teacher as Alî Sharîf Khan (undoubtedly the author of Asrar ul Ilaj see No 85) who received the title of Pa'is ul Atibba from the then ruling sovereign of Oudh (i.e. Gazîy ud Dîn Haydar) and calls the celebrated Mutamad ul Muluk Alawî Khan (d A H 1162 = A D 1749) as his teachers teacher (اساد الاساد). He further on states that he composed the work in A H 1243 (undoubtedly on the model of Asrar ul Ilaj) and dedicated it to Gazîy ud Dîn Haydar (A H 1229-43 = A D 1814-27).

The work is divided into a Muqaddimah nine Maqûlas and a Khatimah. The Muqaddimah comprises ten chapters called Mawqûf on the following subjects —

fol 5<sup>b</sup> Chapter I On directions as to how a physician should approach a patient

fol 10<sup>b</sup> Chapter II On the nature and division of the causes of the diseases

- fol 20<sup>a</sup> Chapter III On indications in urine  
 fol 41<sup>b</sup> Chapter IV On the alvine discharges.  
 fol 45<sup>b</sup> Chapter V. On the pulse  
 fol 63<sup>b</sup> Chapter VI On the sweat  
 fol 66<sup>b</sup> Chapter VII On clysters.  
 fol 67<sup>b</sup> Chapter VIII. On the definitions of fever and its division  
 fol 82<sup>a</sup> Chapter IX. On chills, rigors and paroxysms attending fevers

fol 85<sup>a</sup> Chapter X The periods of fevers and other diseases  
 foll 96-248 The nine maqâlas on the treatment of ephemerals and other fevers

foll 248-265 The Khâtimah (in 3 Bâbs) on the treatment of consumption, the relapse of diseases—its rules, symptoms and preventives—and the regimen of the weakness caused by diseases.

Written in an elegant Indian Naskh, with an artistically decorated 'unwân within gold and blue borders The last three folios are much injured The MS contains occasional marginal collections.

Not dated Circa 19th century.

### No. 87.

foll 303, lines 23, size  $12\frac{1}{2} \times 8\frac{1}{4}$ ,  $8\frac{1}{2} \times 4\frac{1}{2}$ .

جامع الاماني

### JÂMI' U'L-AMÂNÎ.

A compendium of medicine by محمد امان ابن محمد اوسل, the rrlas al-dhsh, Muhammad Amân b Muhammad Afâal al-Bailâs al-Badakhshî, who appears to be an Indian author of the 11th century A H Of the many authors mentioned as authorities the latest seems to be Nûr-u'd-Dîn, whose full name is Nûr-u'd-Dîn Muhammad, son of Hâkîm 'Aynu'l-Mulk of Shîrâz, and who flourished in the reign of Shâh Jahân (A H 1037-64 = A D 1628-58) The author therefore can not be earlier than the middle of the 11th century A H

Begins —

الحمد لله الحكيم السامي والحمد لله على محمد السميع الكافي

اماعد فتقول العدد ١٥ ، ١١ ، ١٢ الى الله المان  
 محمد امان ابن محمد افضل البرلاس الدحسي الكرمكي  
 و بها جامع الاماني و ريسها على انا عسره مثاله الخ

In this work the author proposes to omit unnecessary details while at the same time to notice all the important points so that the work may serve as a good text book of medicine. The work therefore is composed on the model of Al Qarshī's Mūjāz and Al Jagmīnī's Qanunjah from both of which the author makes abundant quotations.

The work is divided into twelve Maqalas. The first third fourth and fifth Maqalas deal with the generalities of medicine the second treats of anatomy the sixth treats of the properties and preparations of the simple and compound medicaments the seventh on local diseases the eighth on diseases pertaining to sex the ninth on fevers the tenth and eleventh on skin diseases and the twelfth on poisons and antidotes.

Written in an ordinary Nasta'liq. The MS contains copious marginal notes.

Dated the fourth year of Bahadur Shah of Delhi corresponding to A H 1122 = A D 1710.

### No 88

fol. 202 lines 17 size 10 × 7 6½ × 3½

كتاب ساب في الطب

### KITABU-SHÂFI FĪ T TIBB

A compendium of medicine in the form of Al Qarshī's Mūjāz. The author cannot be traced. Two works entitled Ash Shafi are noticed in Hujū Khalifa (iv 1) (1) by Ibn ul Mahil and (2) Ibn ul Quff (d 1168 = A D 1286).

Begins —

احمدك نامى من احدل الامرجه نوع الانسان و رصى فى  
 ما تركه احسن السان الخ

In the preface the author states that in this work he proposes to mention those facts only which ought to be committed to memory by

the medical practitioners. He further states that he composed his work from reliable sources, especially the Canon of Avicenna.

Like the Qânûn the work is divided into a Muqaddimah and five Fann.

Written in an elegant Indian Naskh. The first few folios contain marginal notes of the author himself. Occasional marginal corrections are found throughout the work. There are many seals on the titlepage and the last page of the MS, the earliest of which runs thus

محمد اسمعيل يارحان ١١٤٢ هـ

Dated A. H. 1142

### No. 89.

fol. 21, lines 23, size  $8 \times 5\frac{1}{2}$ ,  $6\frac{1}{4} \times 3\frac{1}{2}$

رساله في السوم

### RISÂLAH FI'S-SUMÛM.

An incomplete anonymous pamphlet on poisons and antidotes.  
Begins

بسم الله الرحمن الرحيم و لله تسعين و نعم الوكيل هذه سده  
انجبتها من كناء . متعلق بالسوم و علاجها الح

The author first gives the anatomy of snakes, and the way in which the poison comes to the teeth of snakes, and then goes on to represent the different stages of the action of their poison on the human system. The rest of the pamphlet deals with scorpions and other animal, vegetable, and mineral poisons, as is usual with the writers on poisons and antidotes.

The MS ends abruptly thus

الربحار موي الاحراق . . . و علاجه نالقي على العادة نالرد  
او دهن الورد الى السقي . يسقي من م. روح السرطانا . الهرة

Written in an Arabian Naskh.

Not dated Circa 17th century

No 90

fol 20, lines 14 size  $9\frac{3}{4} \times 5\frac{1}{2}$   $9\frac{1}{2} \times 3\frac{1}{2}$

كتاب تسريح الأجزاء

KITÂB-U-TASHRÎH IL-A'DÂ

An anonymous treatise on human anatomy and physiology  
Begins —

الصد لله الذي خلق الخلق و الأجزاء و الأفعال و له  
السكران

The author does not reveal himself. Of the many references to authorities that to Shahibut Talwih and Tanqih occurs frequently. The author therefore must be later than Takhr ud Din al Khujandi, the well known author of At Tanqih ul Maknûn and cannot be earlier than the end of the 8th century A H.

The subject proper is taken up on fol 21<sup>b</sup> while it is prefaced by eight Muqaddimas on the importance of comparative anatomy human anatomy and physiology their sources and benefits.

Various works on anatomy have been noticed in II Kh II 298 and Berlin Cat No 6752 but the beginning of this work does not agree with those quoted there.

Written in an elegant thick Indian Naskh within gold border lines. The first and the last folios are supplied in a later hand.

Not dated. Circa 18th century.

# DICTIONARIES OF MEDICINE.

No. 91.

fol 222, lines 21, size  $11\frac{1}{2} \times 8$ ,  $9 \times 6\frac{1}{4}$

كتاب الحشائش لدیاسقوريدوس

## KITÂB U'L-HASHÂ'ISH.

An old and precious copy of the *Materia Medica* of Pedacius Dioscorides, the great ancient botanist of the town of 'Ayn Zarba, in Cilicia, who flourished about the time of Nero. He was originally a soldier, and travelled through Greece, Asia Minor, and a part of Gaul in search of plants and of information respecting their properties and uses. Ibn Abî 'Usaybi'ah (i, 35) tells us that he made personal observations of the specific properties of drugs, and represented them by pictures for the first time. Almost all Arabian authorities agree in giving him the first place as a writer on *Materia Medica*. According to Galen, quoted by Ibn u'l-Qiftî (*Târîkh u'l-Hukamâ*, p 183), his work was the best of the fourteen books which he perused on the subject; thus Dioscorides' work became a model for subsequent ages.

This work in the original was printed at Venice in A D 1499. Subsequent editions came out at Venice in A D 1518 and 1519, Cologne in A D 1478, Lyons in A D 1512, and at Paris in A D 1516, 1537 and 1549 (see Rose's *Biographical Dictionary*, vii, 88). A detailed account of the life of Dioscorides and editions of his work in the original will be found in C Knight's *English Cyclopædia* (Biog) i, 606. See also Ibn Abî 'Usaybi'ah, i, 35, Ibn u'l-Qiftî, p 183, *Mukhtasar u'd-Duwal* (Oxford ed), p 104, where Dioscorides is professed to have flourished in the time of Ptolemaeus I., King of Egypt, surnamed Soter (the Preserver), but commonly known as the son of Legas (نظامون مسقوس و يسمى القبا سوطر), see Smith's *Dict of Gr and Rom Biog and My*, iii, 581, and i, 1051.

Stephen, son of Basil, appears to have made the first translation of the work into Arabic, and this was subsequently revised by Hunayn b Ishâq. Still many plants were left with their original Greek nomenclature, Arabic equivalents to which were furnished by Nîqûlâ-Fusal (نیکولاس فوسال) to 'Abdu'r

Rahman an Nasir (d A H 350 = A D 961) The work was thoroughly rendered into Arabic by Ibn Juljul (see Ibn Abi Usaybi'ah ii 46 and compare with Kitab ul Fihrist p 293) Our copy is the revised version of Hunayn which has been further revised and improved by Hunayn b Ibrahim b Husayn at Tabari an Natali who adds his own observations here and there (fol 74 و مد سلطان وهو السلي) The colophon of the Leiden Library copy which appears to be a complete copy gives the date of An Natali's composition as A H 380 = A D 991 See also Brock i 207

Begins abruptly first few folios being wanting —

لانا مثلنا و اذا مصعب طيب الكفه و مدد الله  
الحصرا وهو النظم و سمي طوملس هذا سحره معروفه الح

This copy contains the greater portion of Maqalah I the subsequent four Maqalas and the last two Maqalas which according to Kitab ul Fihrist p 293 and Ibn ul Qifti p 183 were added later on This assertion of the Arabian authorities appears to be correct when we see that all the first five Maqalas are addressed to one of Dioscorides friends Arius ارنوس (ابها الح) while the last two Maqalas are dealt with in a manner quite foreign to the first five Maqalas and are not addressed to Arius

Contents foll 1-32 Maq I fol 48<sup>b</sup> Maq II fol 96<sup>b</sup> Maq III fol 135<sup>b</sup> Maq IV fol 188 Maq V fol 212 Maq VI and fol 21<sup>b</sup> Maq VII

Copies Brit Mus Suppl No 785 Brock i 207 Haji Khalifa v 70 and Batavæ iii p 227

Written in an old Arabian Naskh A portion of the seventh Maqalah is lost which ends abruptly thus —

الرسالة بصير موضع الاله منه و بعد نصا ولا نرم موضعه ولا  
تجد له حواره ولكنه سمي من [sic]

The plants are designated by their Greek names written in Arabic characters excepting a few places where Greek characters are also used Arabic and occasionally Persian equivalents are given Plants and a few animals are depicted in neat coloured drawings Almost every third or fourth folio contains the following note ومب دار السقا حلاله سرار which indicates that the present MS once belonged to the hospital founded by Jalal ud Din Akhita in Manuchihar Shirwan Shih the great

patron of the celebrated Khaqânî This note further proves that the transcription of the MS cannot be later than the 5th century, A H

In foll 93 and 161<sup>b</sup> the spaces reserved for pictures are left blank  
Last few folios are slightly wormed

## No 92

foil 316, lines 17, size  $10 \times 6\frac{1}{4}$ ,  $7\frac{1}{2} \times 5$

منهاج الدين فيما يستعمله الانسان

## MINHÂJ U'L-BAYÂN.

A dictionary of simple and compound medicaments alphabetically arranged by ابو على يحيى بن عيسى بن حرله, Abû 'Alî Yahyâ b 'Îsâ b Jazlah, the celebrated author of Taqwîmu'l-Abdân He was born of Christian parents, and became converted to Islamism under Abû 'Abdullâh ad-Dâmigânî, the Qâdiyu'l-Qudât of Bagdad He studied medicine under the Christians of Karkh Finding no good teacher of logic in Karkh he went to Bagdad and became a pupil of Abû 'Alî al-Walid, the head of the Mu'tazilites, on whose persuasion he adopted Muhammadanism He was appointed secretary to the said Qâdî of Bagdad, and practised his art among his friends and neighbours without ever demanding a fee nor even any payment for the drugs he supplied He died in A H 493 = A D 1100.

References Ibn Abî 'Usaybiyah, i, 254, Ibnu'l-Qiftî, p 365 Ibn Khallikân (De Slane's translation), iv, 151, Mukhtasar u'd-Duwal (Oxford edition), p 365, Brock, i, 485, Abu'l Fidâ, iii, 324, and Huart's History of Arabic Literature, p 311.

Begins

الحمد لله الذي طهر دوائ مروجاته و نهر عرايه  
مسدحاته الح

The preface contains the dedication of the work to Caliph Muqtadi (A H 467-87 = A D 1075-94) and the explanations of the terms used in this work

Copies Brit Mus, pp 222 and 613, India Office, No 786, Berlin, Nos 6414-15, Batavia, iii, 245, As Soc p 85, Hâji Khalifa, vi,

200 Waluiddin No 253 p 146 Bodleian p 130 Aḡaḡfiyih  
Nos 3754-6 p 224 and Rampūr No 214 p 498

Written in a thick Arabic Naskh

Not dated Circa 15th century

# No 93

fol 29 lines 33 size  $16\frac{3}{4} \times 11 \ 12 \times 8\frac{1}{2}$

الجامع

## AL-JÂMI'

A dictionary of simple medicaments alphabetically arranged by  
أبو محمد عبدالله بن أحمد صا الدين الباقلي بن السطار  
Alā Muḥammad Abdullāh b Ahmad Dīyāud Dīn al Malīqī b  
al Baytar known as Ibnul Baytar the greatest of the Arab botanists  
He was born at Malaga (مالة) and travelled through Egypt Asia  
Minor and Greece for botanical studies and researches He served  
Malikul Kamil as his chief botanist at Damascus On the death of  
his master he removed to Cairo but soon returned and died at Damascus  
in A H 646 = A D 1248 With him says Ibnul Kutubī (Tuwat ul  
Wafayāt p 204) ended the botanical knowledge and researches as to  
the sources names properties and uses of drugs

References Ibn Abi Usaybiyah ii 133 Husn ul Muḥadīrah  
(Lib Copy) fol 213 Mirat ul Jinān (Lib Copy) fol 406 Iktifa  
p 223, Brock i 492 and Huarts History of Arabic Literature  
p 316

Beings —

الصيد لله الذي اقام لنا حكمه به الانسان وانه ما  
عليه من يدع الانسان الح

The preface contains the authors dedication of the work to Al  
Malikūs Siliḡ Najmud Dīn Aḡḡāb (A H 637-646 = A D 1240-1241)  
whom he served after Al Malikul Kamil and a description in six  
Gaid of the object of his composition

He names the work as Al Jamī و، ه، بالجامع

Al-Jâmi' was translated into German by von Sonthemes and into French by Leclerc. See Huart's History of Arabic Literature, p 613, and Rieu's B<sup>i</sup> Mu. Sup. Cat., No 798

The work is in two volumes bound in one.

Vol I (foll 1-115<sup>b</sup>) comprises from ا to من.

Vol II (foll 152<sup>a</sup>-279) comprises من continued to ي foll 135<sup>i</sup>, 119<sup>b</sup>, 164 and 228 are left blank as in the original copy from which the present copy is transcribed (صح الرصاص).

Copies B<sup>i</sup> Mu, pp 691 and 633<sup>i</sup>, B<sup>i</sup> Mu Sup, No 798, Ind Office, No 790, Berlin, No. 6118, Gotha, No 2001, H Kh, n 255, Ellis' Cat of the A<sup>i</sup> Books in the B<sup>i</sup> Mu, i 7, Cairo, vi. 12, Avâsûfiyah, No 3608, p 215, Kuprîlîzadah, Nos 983-4, p. 61, Nûi 'Usmâniyah, Nos 3598-9, p 201, and Râmpûrî, Nos 52-3, p 173. This copy appears to be a correct copy of the work.

Printed in 2 vols. at Bûlâq Press in A H 1291. See Iktifa, p 223

Written in various hands in Arabian Naskh

Not dated C<sup>irca</sup> 16th century.

#### No. 94.

foll. 399, lines 19, size 12 × 8, 9½ × 5½

The same.

Another copy of the work noticed above 'Begins as above Spaces of few lines in foll 1 and 2 are left blank There are lacunas throughout This copy contains the whole of Al-Jâmi' in one volume and not in two as above, and has been transcribed in Lucknow.

Written in an elegant Indian Nasta'liq, within red and blue borders, and with a beautifully decorated frontispiece

The names of drugs are written throughout in thick red Naskh

Dated A H 1235

Scribe مسرور محمد حسن

No 95

fol 293 lines 21 size  $13\frac{3}{4} \times 8\frac{1}{4}$   $9\frac{3}{4} \times 5\frac{1}{4}$

كتاب الاصل

KITÂB U'L-MUGNÎ

A dictionary of simple medicaments arranged according to the diseases of the several parts of the human body systematically from the head to the foot by عبد الله بن أحمد بن محمد المالقي الصاب

Abdullah b Ahmad b Muhammad al Malîqî al Khashshab Ibnul Baytar d A H 646 = A D 1248 For his life see above

Begins —

الصد لله الذي ابرل لكل داء دوا فاسحق لوجود بعاده على  
عباده حمدا و ثناء قال العبد الفقير الى رحمة ربه عبد الله  
بن احمد بن محمد المالقي الصاب المعروف بابن السطار الح

After briefly justifying the importance of the subject and the way in which he has approached it the author entitles the work as Kitâbul Muḡnî و ه كتاب الاصل and dedicates it to Sayfud Dîn Abu Bîr surnamed Al Malîkul Âdil II—the sixth of the Ayyubid sovereigns of Egypt who reigned from A H 635–637 = A D 1238–1240 The dedication of this work to Âdil II and that of Al Jamî to Salîh who succeeded Âdil II<sup>2</sup> clearly shows that this is an earlier composition than Al Jamî See Br Mu Sup No 800

This copy comprises all the twenty Babs into which the work is divided

Contents —

- I Diseases of the head fol 2<sup>b</sup>
- II Diseases of the eyes fol 33
- III Diseases of the ear fol 49
- IV Diseases of the nose fol 50
- V Diseases of the mouth fol 57<sup>b</sup>
- VI Diseases of the throat and chest fol 69<sup>b</sup>
- VII Diseases of the stomach liver and spleen fol 90<sup>b</sup>
- VIII Diseases of the bowels fol 124<sup>b</sup>
- IX Diseases of the anus fol 141<sup>b</sup>
- X Diseases of the kidneys fol 154

- XI Diseases of the bladder, fol 160<sup>b</sup>  
 XII Diseases of the male genital organs, fol 167<sup>a</sup>  
 XIII Diseases of the female genital organs, fol 175<sup>a</sup>  
 XIV Diseases of the joints, fol 187<sup>b</sup>  
 XV Sores and wounds, fol 204<sup>a</sup>  
 XVI Swellings and tumours, fol 220<sup>a</sup>  
 XVII. Preservation of the external parts of the body, such as hair, skin, nails, etc, fol 231<sup>a</sup>  
 XVIII Fevers, fol 257<sup>a</sup>  
 XIX Mineral, vegetable, and animal poisons and their antidotes, fol 263<sup>a</sup>  
 XX General properties of some drugs, fol 283<sup>b</sup>  
 Copies B<sup>1</sup> M<sup>1</sup> Sup, No 800, Gotha, No 2004, Bataviae, iii, 257, and Bodleian, pp 139 and 144  
 Written in an ordinary Nasta'liq In the following folios the spaces reserved for headings are left blank 147<sup>b</sup>, 148<sup>b</sup>, 149<sup>a</sup>-151<sup>a</sup> and 153<sup>a</sup>-156<sup>a</sup> Slightly wormed  
 Not dated Circa 17th century

### No 96

fol 182, lines 9, size  $7 \times 4\frac{1}{2}$ ,  $4\frac{1}{2} \times 3$

كِتَابُ الْوُضْلَاتِ إِلَى الْحَبِيبِ، فِي وَصْفِ  
 الطَّمَامَاتِ وَالْهَابِ

### KITÂB U'L-WUṢLAT-I-ILA'L-HABÎB.

A treatise on perfumes, beverages and the preparation of various kinds of food, by كمال الدين ابو العالم، عمر ابن احمد بن العديم، Kamâlu'd-Dîn Abu'l-Qâsim 'Umar b Ahmad b al-'Adîm al-'Aqîlî al-Halabî, known as الإمام العالم، رئيس الاصحاب، (the chief disciple of the Imâm of the world) He was born in Halab in A H 588 = A D 1193, and became famous as a traditionalist, jurist, rhetorician and historian. When the Arabs were sorely pressed by the Tartars he went to Egypt. He returned to Halab after its sack by the Tartars and composed many odes bewailing its ruin. His ancestors

had held the office of Qadi for five generations. His learned tradition in Damascus, Bagdad and Jerusalem and died in Egypt in A.H. 660 = A.D. 1269. Ali al-Qari in his *Tabaqat al-Ahnaf* (Lib. Copy fol. 146<sup>b</sup>) tells us that he commenced writing a history of Halab which if completed would have covered forty volumes but Ibnul Adim himself condensed it under the title *Zubdat ul-Halab min Tarikh al-Halab*.

For further particulars see Abul Fida, iv. 634. *Mirat ul-Jinan* (Lib. Copy) fol. 718<sup>b</sup>. *Husnul Muhadira* (Lib. Copy) fol. 231<sup>b</sup> and Block, i. 332.

Pegins —

الحمد لله الواحد الصالح المكمل بالارواح  
كان معظم اللذات الدنوية والاحرور

The work is divided into the following ten Babs —

I fol. 3

باب الاول

II fol. 11

في الامور

III fol. 16

في المياه و... وكشفه العمل بها والعلل وال...  
في المياه و... وكشفه العمل بها والعلل وال...

IV fol. 18

في صفه صلي الله

V fol. 19<sup>b</sup>

في انواع الدخاخ

VI fol. 42<sup>b</sup> (after a lacuna)

اب والسراج والمدفقات التي تكون على وجه الرادي  
و... في الساهر

VII fol. 76<sup>b</sup>

في العالوات والمصورات وما يجري مجراها

VIII fol. 112<sup>b</sup>

في المصالحات والمطويات وصفه عليها

IX fol. 155

في الاسنان والصانين

X fol. 160

في... المياه و... رابعه السم

foli 77, 79, 81-82, 86 and 139-148 are injured by the chemical action of the ink used

Written in a thick flat Arabian Naskh, excepting foli 131-182 which are written in a different hand

Copies Brock, 1, 332, and Berlin No. 5463

Not dated Cnca 16th century

### No 97.

foli 130, lines 23, size  $11\frac{1}{2} \times 6\frac{1}{4}$ ,  $8\frac{1}{4} \times 1\frac{1}{4}$

## التذكرة البادية و الذخيرة الكامنة

## AT-TADKIRAT U'L-HÂDIYAH.

A dictionary of simple medicaments arranged in the order of the diseases of the several parts of the body attacking systematically from the head downwards, by أبو إسحق إبراهيم بن محمد بن طرخان بن السويدي, Abû Ishâq Ibrahim b Muhammad Tarkhan b as Suwaydî, born in A H 635 = A D 1237 at Damascus. He was a contemporary and friend to Ibn Abî 'Usaybi'ah, the celebrated author of 'Uyun ul-Anbâ' fi Tabaqât il-Atibbâ, who eulogizes him in an almost poetic strain for his proficiency in medicine and rhetoric. According to Ad-Duraru'l-Kâminah, he died in A H 711 = A D 1311. Brockelmann (1, 193), however, following Hâjî Khalîfah (II, 266), places his death in A H 690 = A D 1292.

Further references to his life will be found in Ibn Abî 'Usaybi'ah, II, 266, Ad-Duraru'l-Kâminah (Lib Copy), II, 189, Fuwât ul-Wafayat, p 31, Brock, 1, 493, and II Kh, II 266.

Begins —

استفتح بحمد الله وشكره . . وبعد . . في هذا التذكرة  
ما استحسنه من معرنا ، الحكماء و ما احسنه من معالجات ،  
العلماء بصناعة الطب ، و ما احسنه من معالجات و حسن الترتيب و  
نسب كل معالجة الى قائلها و اسمه . . انه ينهني على الحق  
الواحد جماعة من الحكماء و العلماء بصناعة الطب ، فذكر اسماءهم

وهو العرص في ذلك ان تركى الى تلك الصه وسونها ورسها  
على امراض الاعصا الح

Haji Khalifa (n 266) states that this work is very useful because of its arrangement. In this work the author has not only utilized the materials of the ancients whose names he always quotes but has mentioned additional medicines the efficacy of which he has himself repeatedly tried. It is therefore indispensable to all students of medicine. But as the book on account of the repeated mention of the names of the authorities reached an undesirable bulk Muhammad b al Qusuni abridged it for general utility. This work has also been abridged by Abdul Wahhab ash Shīranī (d A H 913 = A D 1568) which was printed at Cairo in A H 1304 and 1311. There is another work of as Suwaydī on minerals and precious stones which has not yet been printed. See Iktifa p 220.

Copies: Gotha No 1958. This Cat of the Arabic Books in the British Museum 1 732 Brock 1 493 and Rampur Nos 35-36 p 470.

Ibn Abi Usaybi'ah notes that title which is given above but the colophon contains the following —

ذكره السوده والدعرد الصده

Written in Niskh. A complete list of contents is attached in the beginning while a list of the names of the authors quoted alphabetically arranged is given at the beginning and the end of the MS. It is provided with three beautifully decorated frontispieces within red and blue border lines. Blue line round the page. It appears to be a very complete and correct copy of the work.

Dated A H 1230

No 98

fol 371 lines 20 size  $8\frac{1}{4} \times 5\frac{1}{2}$   $6\frac{1}{4} \times 3\frac{1}{4}$

ما لا يسع الا ب - ٥٨٥

MÂ LÂ-YASA'U'T-TABÎBU-JAHLUHU

A dictionary of simple and compound medicaments by جمال الدين Jamal ud Din ٥ بن ا . ل بن اللمس العدادي الساعبي الحربي

Dīn Yūsuf b. Ismā'il b. Ilyās al-Juwaynī al-Bagdādī, better known as Ibn u'l-Kutubī and author of the 8th century A H. He composed this work in A H 711 = A D 1311. See Cairo Cat, vi, 31. See also Block, ii, 169, and Iktifa, p 224.

Begins

الحمد لله الذي لا يكتفى بمعرفة معرفته العلوم و الافهام . . . و  
بعد فانه لما كان الانسان الح

The author, after exposing the false notion prevalent among his countrymen about authors and their works, states that Al-Jāmī' of Ibn u'l-Baytār is the best work on the subject, but even this work is not free from defects. This fact led to his present composition, which he divides in a Muqaddimah and two books. The Muqaddimah deals with the generalities of medicine, the first book treats of simple medicaments in alphabetical order, and the second book contains aliments and compound medicaments. This copy contains the Muqaddimah and the first book only. Compare with H Kh, v, 353.

Copies Brit Mus, p 632, Berlin, Nos 6422 and 6427, Bodleian, pp 144 and 155, Batavia, iii, 252, Cairo, vi, 31, Waliu'ddīn, Nos 2538-9, p 145, Kuprili-âdah, No. 193, p. 152, Ayasüfiyah, No 3718, p 222, Nûi 'Usmâniyah, Nos 3586-8, p 203, and Râmpûr, No 211, p 494.

Written in Nasta'liq, with occasional marginal corrections.

Dated A H. 998

Scribe أحمد ابن مطهر . . . ، الذي محمد

No. 99.

fol. 40, lines 17, size  $9\frac{1}{4} \times 6$ ,  $6\frac{1}{4} \times 3\frac{3}{4}$

مع المنافع البدنه

## MAJMA' U'L-MANÂFI'I'L-BADANÎYAH.

An anonymous dictionary of simple medicaments, arranged in the order of the diseases of the parts of the body from the head downwards, and chiefly selected from Mâ lâ Yasa'u't-Tabību-Jahlulu of Ibn u'l-Mabī

Begins—

الحمد لله الصار النافع الذي جعل لكل داء و مصر عمر السام  
اعظم مصلح ودافع الح

The author does not reveal himself The work is divided into forty Babs The first twenty Babs deal with the diseases pertaining to several parts of the body and the last twenty Babs treat of general diseases The 39th Bab comprises medicaments for the diseases of infants and children Compare H Kh v 353

It is noticed in the Leiden Library Cat (iii 260) with the title Jam ul Manafi al Badaniyah See also H Kh v 353

Written in a clear Indian Nasta'liq and appears to be a correct copy of the work

Dated 10th Shawwal 1246

Scribe غلام - ن

No 100

foli 139 lines not fixed size 11½ x 9½ 7¾ x 5¾

كتاب الفتح في الداوى من - مع صوف  
الامراض و السكاوى

KITÂB U'L-FATH FI'T-TADÂWÎ

A dictionary of simple medicaments drawn up in tables by ابراهيم  
المعري Ibrahim b Abi Sa'id al Mutatabbib  
al Magribi

Begins—

ان ازل ما اسبح به الطاب الح

The dedication of this work runs as follows—

و اعله طريشا للشرب الى خدمه مولانا الاسمه سالار الاحل  
السيد الارجد الكسر العالم ا ل ر الموند ا - ور حة الدين معي

الاسلام طهر الايام محصر الانام مساء الدولة نهاء الالة محر الامة  
 قه ، الخلافة و المعالي انصار الدول و الملك اصغار العجم و  
 البرك تاج الملوك مسمس الامرا انى سجاج ذى الفرنس بن من  
 الدولة بن الامر عاري امير المؤمنين حمد الله في سحاء ،  
 الحمد وسمعة الخ

Compare with Gotha Library Cat., No 2016

The author in the preface, after briefly discussing his method of dealing with the subject, states that he has arranged the index also in tables For the index he has traced six horizontal columns (مسة اقسام), the first is reserved to contain the number of each folio, and the remaining five contain the medicaments treated in each folio For each drug sixteen horizontal columns have been drawn The first contains the name of the drug, the second, its quality (i.e. whether it belongs to the animal, vegetable or mineral kingdom, etc), the third, its varieties, the fourth, its selection, the fifth, its temperament, the sixth, its general properties, the seventh, its efficacy in the diseases of the head, the eighth, its efficacy in the diseases of the chest, the ninth, its efficacy in the diseases of the alimentary organs, the tenth, its efficacy in the external and general diseases, the eleventh the method of its medicinal use, the twelfth, the medical measure of its use, the thirteenth, its injurious effects, the fourteenth, the correctives to its injurious effects, the fifteenth, its substitutes, and the sixteenth, its number

The arrangement described above seems to be peculiar to the author, and to have been suggested to his mind by seeing Ibn Jazla's Taqwīm u'l-Abdān

The work contains a description of five hundred and fifty drugs arranged in Abjad letters Towards the end of the work an index of medicaments (also arranged in Abjad letters) having two or three names is supplied

Copies Berlin, No 6455, Gotha, No 2011, Cairo, vi, 16, Bodleian, p 144, and Râmpân, No 82, p 476

Written in an ordinary Nasta'liq, the names of drugs being in red The MS contains marginal notes selected from As-Sadidî and other works

Not dated Circa 18th century

No 101

fol 317 lines 25 size 9 × 6 7½ × 4½

مصباح الادويه و معاني الاسره

MISBÂH U'L-ADWIYAH

A dictionary of simple medicaments by علي اصغر بن محمد باقر  
 Ali Asgar b Muhammad Baqir al Isfahani  
 Begins —

الصد الله الذي اردع حكمه في الموالد والامهات اب مصالح  
 ومباح و درسا للعباد الخ

The author after eulogizing the Tuhfat ul Mu'minin of Muhammad Mu'min at Imkanabi (see Rieu Persia Cat n 477) states that as the Tuhfat is alphabetically arranged it cannot serve as a memorandum for practitioners. To meet this difficulty a work appeared with the title Taqwim u't Tıbb in which tables of the names of diseases with the names of medicaments used in each disease were drawn up. This work thus being very short did not serve the purpose and the author therefore composed this work. It is divided into six Muqaddimah thirty Babs and a Khatimah. The six Muqaddimah deal with the generalities of medicine as far as concerns the temperaments of drugs their doses, etc. The thirty Babs like Al Mugni and others treat of the medicaments of the diseases of the several parts of the body the only peculiarity in the arrangement being that the medicaments under each organ are alphabetically arranged. The Khatimah comprises discussions on poisons and their antidotes. A complete list of contents is supplied in the beginning.

Written in a clear Indian Nashk within red border lines and contains copious marginal corrections throughout.

Not dated. Circa 18th century

## No. 102.

fol. 41, lines 14, size  $9\frac{1}{2} \times 6\frac{1}{2}$ ,  $6\frac{3}{4} \times 4$ .

هذه العجالة في تحفيق الهندبا هل انه مضر  
بالسعال ام لا

A critical review of a pamphlet of Muhammad Sa'id b Muhammad Ahsanu'd-Din al-Fârûqî of Fathpûr on the question whether endive (*Cichorium endivia*) is injurious for coughs or not. The critic does not reveal himself.

Begins —

الحمد لمن حلل الانسان بحكمة البالغة و سره بتوهر المدركة  
بقدرته الكاملة الخ

The text begins —

قال الحمد لله الذي هدانا لهذا ما كنا له ندي لولا ان هدانا  
الله ، و الصلوات ، و السلام على صاحبه ، الحكمة البهية سيد محمد  
الذي ما حلل الكون لولاه صلى الله و سلم عليه

The criticism begins —

اقول ان ترك موله صلى الله و سلم عليه لكان اصوب ،

The work is composed in a controversial spirit. The critic harshly condemns the views held in the text, and by quoting later authorities, such as al-Qarshî and the authors of *Tuhfat u'l-Mu'minin* and *Makhzan u'l-Adwiyah*, comes to a completely reverse conclusion than that arrived at by the author of the text. Sa'id shows that endive is not injurious to cough, while the critic comes to a reverse conclusion, showing that it is very injurious to cough, and its use in such cases is seriously objectionable.

The following quotation of the conclusions arrived at by the writer of the text and the critic will illustrate the above statement.

The author of the text concludes —

قال و اذا احكمت ما نصحت فلا يحق عليك انه اد ما ،  
ط . ، مريما نه معال و دواء آخر نفع منه برر الهدنا و اصله

فشتا له بهما و اعطاه سسا من سراب المتد من حد عتاقير  
 منه بر الهد ناواصلها فما الي بصرته لا كسره ولا صغره

The critic concludes —

راد قد تم - يا من اول الرسالة الى امرها من مآفعها و  
 مصارها - كما من الش و المهره فتقول ان ا مل ا  
 هذا الدرا من به مل و به الصوت و معال و اكنان معه حد  
 عتاقير آسر فقد اركب بكسره لا صغره و لم ا مل ماب  
 فكش الشا

Written in a clear Indian Nastaliq The Ms contains other  
 marginal notes of the critic

Not dated Circa 19th century

### No 103

fol 112 lines 13 to 14 size  $8 \times 5\frac{1}{2}$   $5\frac{1}{2} \times 4\frac{1}{2}$

A fragment of a treatise on medicine comprising the following I a is  
 on the powers of the articles of food (alphabetically arranged) and other  
 necessities of life —

I fol 1

في الشراكة

II fol 1<sup>b</sup>

في الشول

III fol 2<sup>a</sup>

في الصوت

IV fol 3

في الاصاغ والمطالاب

V fol 36<sup>b</sup>

في الرياحين

VI fol 40<sup>b</sup>

في انواعها

- VII fol 50<sup>a</sup> في الاحثار وما يعرف ، منها وما لا يعرفها
- VIII fol 56<sup>b</sup> في الاسده و الفعاع
- IX fol 59<sup>b</sup> في الملائس
- X fol 60<sup>a</sup> في اللس و ما يعمل منه
- XI fol 64<sup>a</sup> في ذكر الماء و السرا ،
- XII fol 75<sup>a</sup> في ما يت ، ان يراعى ، عند استعمال السرا ،
- XIII fol 87<sup>a</sup> في من الصفة سر ، الماء و السرا ،
- XIV fol 90<sup>a</sup> في اللحم
- XV fol 99<sup>a</sup> بها يك ، اللحم من السرا و سره
- XVI fol 106<sup>b</sup> في اسماء الصوانا ، المذكورة
- XVII fol 110<sup>a</sup> في السمك

Begins —

الحمد لله الذي صر و تقع  
و بعد فهذا مدرة من اله  
وحدته مفردة عن اصلها الح

The beginning and the short preface have been added by a later owner of the manuscript. The MS contains notes of different owners. The earliest appears to be that of Muhammad b 'Abdullāh al-Hindī. The handwriting of the note of this first owner closely resembles that of the first page, and it is probable that he supplied the beginning and preface to this fragment. In the preface it is stated that the writer of the preface found this portion only and expresses his desire that any

man who may be fortunate enough to find out its remaining portion may add it to that

The work appears to be of a later writer than Avicenna who is frequently quoted as an authority

fol. 1-61 deeply water stained

Written in an old Arabian Naskh

Not dated C. 16th century

# PHARMACOPOLIA

No 104

fol 149 lines 19 size 9½ x 6 7 x 3½

قرا بادين القلاسي

## QARÂBÂDIN-AL-QALÂNSÎ

Pharmacopœia by بدرالدین محمد بن بهرام القلاسي Badruddin Muhammad b Bahram al Qalansi who lived about A.H. 600 The exact date of his death is not known See Ibn Abi Usaybi'ah ii 31 Brock, i 489 and Brit Mus Suppl No 796

Beginn—

قال الامام محمد بن بهرام بن القلاسي  
الفاخر العربي القادر الح

The work is divided into forty nine Bâbs a full table of which is inserted in the preface For the authorities quoted in the work see Brit Mus Suppl No 796 For other copies see Berlin No 438 and Rampûr Nos 190-2 p 192

This copy is written in a clear Nasta'liq contains occasional marginal notes and corrections and appears to be a fairly old and correct copy of the work

Dated A.H. 82

Scribe الورى

## No. 105.

fol. 92, lines 21, size  $7\frac{3}{4} \times 6\frac{1}{4}$ ,  $5\frac{3}{4} \times 3\frac{1}{2}$ .

الكند ، الأسر ، في صنعة الدرياف المقتد  
للأفوس السريعة من التله

## AL-KITÂBU'L-ASHRAF.

A treatise on the properties, uses, ingredients, and preparation of the celebrated Theriac, known to the east as **ترياق الكسر** and **علي بن يوسف**, ابن عبد الله بن علي السوي, **ترياق الفاروق**, by **علي بن يوسف** b 'Abdullâh b 'Ali at-Tanûkhî al-Maqdisî. He was the grandson of Rashîd-u'd-Dîn Abî 'Ali Mansûr b Abî'l Fadl as-Sûnî, who prepared the Theriac for Al-Malikul 'Âdil (A H 596-615 = A D 1199-1218) the fourth of the Ayyubid sovereigns of Egypt, and who was a pupil of Abû Ja'far Ahmad b Muhammad al-Gâfiqî (d A H 560 = A D 1165), the celebrated Spanish physician and botanist (See Ibn Abî 'Usayb'ah, II, 52, and Brock, I 488)

The author states, fol 8<sup>b</sup>, that he was greatly attracted towards the study of Botany. For a knowledge of the uses and powers of drugs he consulted the works of — (1) Dioscorides, (2) Galen, (3) Al-Gâfiqî, (4) Ibn ul-Wâfid, (5) Ibn Juljul, (6) Ibn ul-Ash'as, (7) Abû Hanîfat-ud-Dinawarî, (8) Avicenna, (9) Rhazes, (10) Ibn ul-Jazzâr, and others, but knowing the insufficiency of book-knowledge without a practical acquaintance with the subject, he travelled with his teacher and grandfather As-Sûnî through the mountains and plains of 'Irâq, Armenia, Sicily, Antioch, Anatolia, and Cyprus and Rhodes Islands to get a practical knowledge of the drugs. During his travels he met with the celebrated botanists of his time, such as Taj-al-Balgâî and Ibn-ul-Baytâr, with the latter of whom he discussed many botanical problems, and found out that he possessed very little practical knowledge. He composed this work in A H 656, as will appear from the colophon quoted below

Begins—

الحمد لله مدير الامور العالم بصادق ، في الارمان الح

This work is dedicated in the following terms —

وارعد ، الى الله في بقاء من حله بدير الامم

الجامع للأهل و النور للصكم سيدنا و مولانا الصاحب الورور  
الكبرياء و الامرف مرف الدين مرفه الله بصله

The work all through gives clear indications of the author's practical acquaintance with the subject which he treats very exhaustively

Written in an old Arabian Naskh Completely worn out by damp so much so that the paper is perishing. The colophon reads thus —

و واقع الفراغ من تعلقه نامن القعدة ص و - و ن و  
سماه

Not dated Circa 16th century

Scribe علي بن محمد ابن علي السريسي السامعي ا، ا، ا  
بدارالسفا المر

No 106

fol 271 lines 14 and 13 size  $8\frac{1}{2} \times 5\frac{1}{2}$  ( $5\frac{1}{2} \times 3\frac{1}{2}$  and  $7 \times 3\frac{1}{2}$ )

I

fol 1-224

مفتاح الدكان

MINHÂJ-U'D-DUKKÂN

Pharmacopœia of ابوالمسي بن ابي نصر بن حفاط الكهن بن العطار  
الامراسلي, Abul Muna b Abi Nasr b Haffaz al Kuhn b Al Attar  
al Isra'ili al Haruni who composed this work in A H 608 = A D 1260  
See Brock 1 492 and Haji Khalifa v 202

Begins without doxology —

الباب الاول مما سعي لى ا - ا نسه الح

After a complete list of the twenty five Babs into which the work is divided the first begins fol 2<sup>b</sup> as follows —

الباب الاول اعلم و ملك الله لطاعته الح

## Contents

Bâb 1.	fol 2 <sup>b</sup>	Bâb x	fol 82 <sup>b</sup>	Bâb \viii	fol 136 <sup>b</sup>
Bâb 11	fol 4 <sup>a</sup>	Bâb xi	fol 90 <sup>b</sup>	Bâb \ix	fol 144 <sup>b</sup>
Bâb 111	fol 36 <sup>b</sup>	Bâb xii	fol 92 <sup>b</sup>	Bâb \x	fol 154 <sup>b</sup>
Bâb 1v	fol 39 <sup>a</sup>	Bâb xiii	fol 100 <sup>a</sup>	Bâb \xi	fol 161 <sup>a</sup>
Bâb v	fol 42 <sup>a</sup>	Bâb xiv	fol 108 <sup>b</sup>	Bâb \xii	fol 194 <sup>b</sup>
Bâb vi	fol 54 <sup>b</sup>	Bâb xv	fol 115 <sup>a</sup>	Bâb \xiii	fol 196 <sup>b</sup>
Bâb vii	fol 60 <sup>b</sup>	Bâb xvi	fol 126 <sup>b</sup>	Bâb \xiv	fol 197 <sup>b</sup>
Bâb viii	fol 69 <sup>a</sup>	Bâb xvii	fol 132 <sup>a</sup>	Bâb \xv	fol 203 <sup>b</sup>
Bâb 1x	fol 76 <sup>a</sup>				

The present copy, except wanting the doxology and the preface, is otherwise complete Compare with Brit Mus Cat, No 801, 11

The author mentions, fol 80<sup>b</sup>, the name of Qâdî Fath u'd-Dîn, who was dead at the time of the composition of the work, but from whom personally he received some prescriptions

Lacuna occurs in foll 49<sup>b</sup>, 175<sup>a</sup>, and 177<sup>a</sup>

Folios 225 and 226 are left blank Copies see above

Written in an elegant Indian Naskhî, and contains 'occasional marginal corrections and notes The work is named in the colophon.

Dated A H 1143

Scribe کمال

## II

fol 227-271 A Persian treatise treating of prescriptions for the diseases of the eye, imperfect at the beginning

Begins abruptly somewhere in the fourth Bâb on مساه as follows

چند داروها نه است بسايد و تحرير نبرد و بسند حايه  
مرع بسرسد و مساه ، كسد و نو ، حات نكار دارد سسه نگر  
آر موده نافع است مور موده و ريس را و حرار ، مفرط را كه  
در حرم نامد الح

The work consists of twenty-one Bâbs, the last being on the general experience of physicians علماء ، است و يكم در تجار ، علماء A Persian Risâlah on ophthalmology is noticed in Hâjî Khalîfa (111, 432) compiled by Ibn Zayn Muhammad al-Kahhâl and having رسالة الكمال as the title, but it is said to have been divided into twenty-five Bâbs

Written in an ordinary Nasta'liq Slightly wormed and water stained throughout

Dated Sha ban 1143

No 107

lines 24 size  $11\frac{1}{2} \times 6\frac{1}{2}$   $8 \times 4\frac{1}{2}$

الحرء الال من قرانادس علويخان  
QARÂBADÎN-I-'ALAWÎ KHÂN

The first part of a vast pharmacopœia by معبد الملوك حکم محمد هاشم بن حکم محمد هادي المعروف بحکم سيد علوي خان Mirza Muhammad Hashim who was afterwards distinguished by the title of Alawî Khan and Mutamad ul Mulûk. He belonged to a distinguished family of physicians of Khurasan. His grandfather left Khurasan and settled with his family in Shiraz where Alawî Khan was born in Ramadan A.H. 1050 = A.D. 1669. Hakim Muhammad Hadi the father of our author distinguished himself in medical and surgical practice and was a good caligrapher. Alawî Khan received his early insight into medicine from his father and subsequently from Mulla Lutfullah of Shiraz and Akhund Masih. In A.H. 1111 = A.D. 1699 he came to India and entered into the service of Awrangzib who appointed him as a personal physician to Prince Azam Shah afterwards known as Shah Âlam Bahadur Shah of Delhi. Shah Âlam after his accession to the throne bestowed fresh grants upon him and gave him the title of Alawî Khan. After Shah Âlam's death he treated Muhammad Shah with great success who rewarded his services by giving him the title of Mutamad ul Mulk and raised him to the command of 6000 with an increase of his pay to Rs 3000 per mensem. He was at the zenith of his fame when Nadir Shah sacked Delhi and who on his return took him to his capital. He wrote many valuable works all of which give indications of his encyclopædic mind and spirit of critical investigation not very common among eastern writers. Many contemporary poets eulogized him of whom Muhtashim Ali Khan who had the poetical title of Hashmat writes the following quatrain in his praise —

اي دمت بود مسگر مرماه و گدا  
ار مص بود در مان طلبان کامروا

حلمي گوید کہ مکی کار مسیح  
من سکونم کہ مکی کار خدا

To thee for comfort kings and beggars fly,  
Helpers of others on thine aid rely  
Men say thou dost perform the work of Christ,  
I say it is the work of God most high

He died in A H 1162 = A D 1749, at the age of eighty-two, in Delhi, leaving no heir. The author of *Miftāh u't-Tawārikh* (p. 496) mentions the following line which gives the date of his death —

بر ملک رم مسیحائی خد

His properties, at the intervention of Safdar Jang Bahādur, were given to Hakīm 'Alī Naqī Khān, the son of his sister. See *Mu'at-t-Āftāb Numā*, of Shāh Nawāz Khān (Lib Copy), foll 222<sup>b</sup>-225

Begins —

بسم الله الرحمن الرحيم في بيان مبدء ، يه ، حلسا  
ذكرها قبل ذكر نسخ المركبات ، حتى يسهل المتعلم عارفا على  
تركيب الأدوية لكل مرض مرض الح

Before entering into the details of prescriptions the author, in three Muqaddimas, describes the causes necessitating the compounding of medicaments, the method of finding out how many component drugs are required for a particular preparation, and the way of calculating their respective weights necessary to produce the desired effect. The rest of the work is arranged alphabetically.

The rules of Pharmacopœia set forth systematically by As-Samarqandī in his 'Usūl u't-Taiātib, and adopted, improved and treated along with each preparation by Al-Antākī in his *Tadkīnah*, find further development in this work. Here each preparation is preambled by its rules and principal uses, which is followed by its most reliable prescription, with a detail of the authentic and important changes made by subsequent authorities, and, while concluding, the author never fails to add his own views and the changes he has effected to adapt it to the Indian climate. Thus the work is a monumental representation of the mode of criticism, observation and adaptation made by the Indian physicians. A note on the titlepage runs thus —

الاسم ، تتحرك السوف هذا العرائد على ترتد ، العلل و  
هو لجالوس الرماي نوا ، معبد الملوك حكم علويان السبراري

مد طه العالي في بلدة دار الخلافه صاحبها آتاد  
 ر- ، نارخان صاحب الله المحاطب من جانب اا امان العهد  
 ر- ، ارخان

The words *مد طه العالي* in the above passage indicate that the author was alive when this copy was transcribed. The date A H 1159 in the colophon supports the above assumption making it quite evident that the work was transcribed three years before the death of the author.

Written in an elegant Indian Nasta liq. Water stained and slightly wormed.

# MIXED CONTENTS, IN MEDICINE

No 108

fol 322 lines not fixed size  $6\frac{3}{4} \times 4\frac{1}{2}$

مجموعه في الطب

MAJMU'AH No 1

I

fol 1-39

رساله ما اا

RISÂLAT U MAS SABAB

An anonymous pamphlet dealing mostly with physiological expositions of facts connected with medicine.

Begins —

الصد لوليه و الصلوه على محمد و آله ما اا  
 الانسان ان يطول معمر راسه الح

The author does not reveal himself, the latest writer among the authorities is Al-Qutb-ush-Shîîâzî (d A H 710), who is quoted with the title Al-'Allâmah

The pamphlet is in the form of questions and answers, every question beginning with the words ، ما السبب (What is the cause of?) Though small in bulk, this pamphlet sets forth in a striking manner the problems of physiology as they were known to the Arabs.

Written in an ordinary Nasta'liq

Dated A H 1275

Scribe حي لال

## II

fol 39<sup>b</sup>-40<sup>b</sup> Simple medicaments for —(1) stopping hæmorrhages, (2) killing worms in the bowels, (3) lessening pain, (4) removing large abscesses—then softening and concoction, (5) dispersing wind in the stomach, (6) healing wounds, etc

Begins —

قاطعا ، الدم امد اس وير الارد ، وير اللعاج من الايل  
المحرق الح

and ends thus —

: مناد الكوصه يرفع يمين الله تعالى

Probably selected by the scribe from other works . Written in the same hand as above

## III

fol 41-130

ارحوره

The celebrated 'Uijûzah of Avicenna (d 428 A H) The Muqaddimah is supplied by some later writer After a short preface by Avicenna himself, the 'Uijûzah proper begins on fol 46<sup>a</sup>

Begins —

مقدمة لماكاد ، هذه الرسالة السريعة مسطومة ارسب ان  
اجل لها مقدمة الح

Avicenna's preface begins on fol 44<sup>a</sup> thus

قال السبح لماحر ، حاده الحكماء و العلاء العدماء اخدمه  
الملوك الح

The Urjuzah begins on fol 46 thus —

الصد لله الملك الواحد  
رب السموات العلى الباعد

Avicenna dedicates this work in the following terms —

و ا . . من الصفا فخدمت حصره مسددا الشبه الاحل  
القاصي السي البخل اطل الله بقاءه و ادام حره و علاه  
بهذه الارحوره ا . . له من الله على . .

The work concludes with an addition of Avicenna's translation of the ode on the preservation of health by Hakim Tayadûq (تبادوق) a celebrated physician of the time of the Umayyads and a court physician to Hajjaj b Yûsuf (See Ibn ul Qiftî p 105 Fihrist p 303 and Ibn Abi Usaybi'ah i 121)

This ode begins —

نور اذا ا . . ادخال مطعم  
على مطعم من قبل فعل الهواصم

و وفر على الجسم الدوا فانها  
لقوه اندان اسد الدخانم  
حصال بها اوصي الحكم تبادوق  
اذا العدل نور مروان ملك الاحاحم

Wîrîz Persian poetical version beginning —

ناطعامي نگدرد از معده نرنالای آن  
هرطعامی کان حوری نامد نراعش رنان

من نگو نو مردار و نریدن نسور من  
کان نود بهر مسون بهر قوام مردمان

For other copies see Br Mus Sup No 801 Berlin Nos 6268 6395-99 Bata v m pp 241-2 and 261 264 Cairo vi 2-3 Nûi Uşmaniyah No 3458 p 196 and Rampûr Nos 2-5 467 The Urjûzah

has been lithographed in Lucknow A H 1261 A commentary upon this Urjūzah has been noted above

Written in clear thick Nasta'liq, with copious marginal notes throughout

Dated A H 1255

Scribe سی لعل کہنری

#### IV

fol. 131-132<sup>a</sup>. The prescription of a well-known electuary entitled Al-Fulūniyâ (العلوبيا), copied with abridgement from Hakīm 'Inad-u'd-Dīn's pamphlet on the opium The ingredients of this preparation are described in a highly metaphorical or veiled language, to which explanations are supplied

Begins

ذکر السید حماد الدین محمود السمراری رحمة معجون العلوبيا في  
رسالة القها في خواص الايون عبارة هذه خلاصتها الح

#### V

fol. 132<sup>b</sup>-137

رساله قريه

The famous Risālah Qabīyah of Hippocrates (for life see above) on the twenty-five propositions prognosticating the exact time of death A commentary on this work will be noted below

Begins —

هذا قول في السور و جد في قمر انقراط في الابدان الموه  
وهي موه و حشرون موه الح

Written in ordinary Nasta'liq Repeatedly lithographed in India

#### VI

fol. 136-137<sup>a</sup> Nine Persian verses on a general geography of the world

Begins —

ارشد مسروق سمع ، را صد ان گردیده اند  
بروبر انادي و ويرانه اس را دیده اند

نکهرارس در حد اسلام از مصر و سام  
هم عراق تا حد روم باشد و السلام

Written in an ordinary Shil'ast amiz Nasta liq

Dated Ramadan A H 1240

Scribe حنی لعل

## VII

fol 137<sup>b</sup> Two quaint methods of finding out whether a patient will survive or die

The first method runs thus —

Blinas (Albinus the celebrated peripatetic philosopher) says that if you wish to know whether a patient will survive or not then take three pieces of salt of the weight of a Dînaq or one half Dirham each and throw them on a fire lighted in an earthen pot which should be placed at the door of the house occupied by the patient. Now if the salt is thrown out of the fire in the direction of the house the patient will survive if it is thrown away from the house he dies and if it remains in the fire the disease will be prolonged but the patient will ultimately recover

The contents of the second are as follows —

Alexādder said that if a patient fell dangerously sick and you want to know whether he will survive or not then take a little of fermented paste rub the hands and feet of the patient with it and throw it before a hungry dog. If the dog partake of it the patient will survive while if he leaves it untouched the patient will die

After these two peculiar ways of knowing the so called destiny of the patient a prescription of an opium pill (افسون) is copied from Qarabādīn, Qalānsī

## VIII

fol 138-163

رساله فی الہاء

A pamphlet on the procreative power of man by فتح علی بن حکیم, حکمت اللہ خان, المرشد عبد السافی خان, Fath Alī b. Hakīm Hikmatullah Khan the eldest son of Hakīm Abduḡh Shāfi Khan Masīh ul Mulk a well known physician of India of the 12th century A H

Begins —

الحمد [sic] والصلوة علی نبيه امانع هذه الضميمة

نفع علي بن حكيم حكيم الله حان . . . مسح الملك . . . ارد ،  
ان اك ، رساله في الباء لان يوم من الناس انبأها البه الح

A copy of this work exists in the Râmpân Library (Cat No 93, p 487)

Written in an ordinary Nasta'liq

Dated Safar 1269

Scribe هـي لعل

## IX

fol 163<sup>b</sup>.

Many notes of general medical import copied from various sources  
Begins

العائده اعلم ان اله ، علم هـم نفعه و مدره . . . و انب في  
الشرح الح

## X

fol 164-177<sup>b</sup>

### الرسالة في الادوية المركبة

A pamphlet on compound medicaments. It is drawn up in a manner to serve as a dispensary guide and a pocket memorandum.

Begins —

قال العبد السع ، . . . امس علي ان هذه فوائد حصة و  
قواعد حرة و نسخ مجرة لافه و نراك ، مسرة سريعة من  
معولا ، التحرير المدمق و الحصر المصحق و الذي و اسنادي السح  
ديوش محمد . . . قال رمة الله هذه الرسالة في الادوية المركبة  
وما سوة ، علمها

The author, Shaykh Daiwish Muhammad, seems to be an Indian writer of the 13th century A H, because he quotes Hakim Shaiif Khân (d. 1231 A H) as one of his authorities on fol 176<sup>b</sup>

## Contents

fol 164<sup>a</sup> Fasl 1 Points necessary to be remembered before proceeding to treat a patient

في اموريت ، استحصارها قبل المداواة ،

fol 164<sup>b</sup> Fasl ii On the canons of compounding medicaments  
في قانون ترك الادويه

fol 165 Fasl iii On the changes made by a physician in the  
course of treatment

في تصرفات الطيب عند المداواه و المعالجه

fol 166 Fasl iv On the canons of the weights of medicaments  
في موازن اوزان الادويه

fol 166 Fasl v On the canons of knowing the degree of the  
temperament of a compound medicament

في قانون معرفه درجه الدوا المركب

fol 166<sup>b</sup> Fasl vi On the number of compound preparations  
في تعداد الادويه المركبه

The sixth Fasl is divided into four Kalimas Kalimah i treats of  
the refrigerants (الباريات), the watery essences (العرفات), the  
viscous medicaments (العابي), and the juices or milks of plants (الحلي)  
Kalimah ii treats of soaked or boiled liquid preparations (في الشوحات)  
Kalimah iii treats of decoctions (و في محله السلاط)  
on powders Kalimah iv

Written in an ordinary Nasta liq A copy of this pamphlet exists in  
the Rampûr Library (Cat No 99 p 49)

# XI

fol 178-190<sup>b</sup>

رساله الصد لا ح الرس

Avicenna's pamphlet on venesection This work is not noted in  
the list of his works given by his biographers

Begins —

بسم الله رساله الصد لا ح الرس وهي عشره ابواب

الح

The work is divided into the following ten Babs —

fol 178

الباب الاول في حد الصد

fol 178<sup>b</sup>

الباء ، الثاني في الاحراض المصنوعة بالعدد

fol 179<sup>a</sup>.

الباء ، الباء ، في كعبة العدد في الجملة وكعبة ، عدد السرائر  
والعروق العائرة

fol 182<sup>a</sup>

الباء ، الرابع في مفاع مد العدد عند عدد عرف ماض البد  
وكعبة الرباط الاول والباقي

fol. 182<sup>b</sup>.

الباء ، الخامس في العروق المصنوعة على الاكر وكعبة ، عدد  
كل واحد منها

fol 184<sup>b</sup>

الباء ، السادس في ذكر العلل التي يفهم بها كل واحد من  
تلك العروق

fol 185<sup>b</sup>

المكاديم السابع في العلل التي يقع بها العدد

fol 187<sup>a</sup>

الباء ، الثامن في العلل التي تضر بها العدد

fol 187<sup>b</sup>.

الباء ، التاسع في تدارك طاء العدد

fol 187<sup>b</sup>

العاشر ، العاشر في شروط الماخوذة على القاصد في العدد

Written in an ordinary Nasta'liq. A copy of this work is noted in  
the catalogue of the Râmpûr Library, No 99, p. 480

## XII

foll 190<sup>b</sup>-197.

رسالة في حفظ الصحة للسع الرئيس

Avicenna's pamphlet on the preservation of health This work also  
has not been noted in the list of his works mentioned by his  
biographers.

Begins —

هذه رسالة في حفظ الصحة للرسن رحمه الله بعد  
الدساحه تقول الح

The preface has been omitted by the scribe the rest consists of the following thirteen Bābs —

I fol 190<sup>b</sup>

في ذكر الكسفات

II fol 190<sup>b</sup>

في ذكر الاحتيال و تقدمه على ماير الطابع والله ول

III fol 191

في ذكر الادنان و ما يحتاج اليه لحفظ الصحة ذكرا محمدا

IV fol 191

في تدبير كل يوم

V fol 192

في السواك و في ذكر الاسجار التي تحدث بها و السهونات  
النافعة لكل مزاج

VI fol 192

في الرياضة و في ما يحتاج اليه و ما يجب ان  
يحتد بركها

VII fol 192<sup>b</sup>

في هذه الصيام و في ما يحتاج اليه و البدائر التي يجب  
فيه و في الصروح منه

VIII fol 193<sup>b</sup>

في تناول الطعام و وصفه و مقداره و ما يحتاج اليه و تقدمه و ناقصه  
و تدبيره

IX fol 194

في السرايب و انواعه و بيان مفاعله و معاه و في استعماله  
و ما يستعمل به و علاج الصار

X fol 195

في ماهية النوم و مفاعله و في ما

XI fol 195<sup>b</sup>

في القصد و الحمامة و مسعتهما و الدلائل الموحدة لهما و اشار  
الانام و المواضع الموافقة لهما و ما يستعمل فيها من الاطعمة و الاسرة  
نصف ، احراج الدم بالقصد و الحمامة

XII fol 196<sup>b</sup>

في الاسهل و مسعته و تدبير كل اسنخراخ

XIII fol 197<sup>b</sup>

في ذكر اشارات ، الايام

Written in the same hand as above. A copy of this work has been noted in the British Museum Catalogue (p 455) without the author's name, but the beginning quoted there agrees with that of the present copy

## XIII

foll 198<sup>a</sup>-200

رسالة في سطر الع

An anonymous pamphlet on Semitertian fever  
Begins

بعد حمد الله و الساء عليه كما هو اهل و مسنخفة فاول ما يبي  
على ال... ان يبداء به هو معرفة العلة بحسبها و نوعها و مقدارها  
الح

Written in the same hand as above. Probably the work noted in the Râmpûr Catalogue, No 98, p 479, is identical with the present work

## XIV

foll 200<sup>b</sup>-202

رسالة في الحرارة العربية

An anonymous pamphlet on the animal heat of the human body  
Begins —

تري اصحاء ، الحيوان و الساناء ، ثم امعالها العذائبة و البولبدية ،  
لحرارة محسوسة تهوي بقوبها و تسعه ، تسعها الح

has  
biograpiten in the same hand as above

AV

fol 202<sup>b</sup>-205

رساله احدثه

Muhammad Ibn Zakariya r Razi's pamphlet on ailments. Probably this is the work noticed by Ibn Abi Usaybi'ih (I 131) in the list of Rhazes works as *مقاله في الاحدثه* مصوره

Begins without doxology and preface as follows —

من لا يريد ان يسرع جلبه " يحب ان يكون القلنا الح

XVI

fol 206-210

رساله در بيان حساب مركه

A pamphlet in Persian on compound fevers by Hakim Rustam Jurjani. In the colophon it is stated that Hakim Rustam was originally the court physician of Khan Ahmad of Gilan (probably Karkiy Khan Ahmad the king of Gilan who was after a reign of thirty one years depos'd and imprisoned by Shah Tahmasp Safawi in A H 974 = A D 1566. He was restored to his kingdom in A H 985 - A D 1577 by Shah Muhammad but had again to abandon it in the time of Shah Abbas. He appears to have been alive in A H 1002 when Haft Iqlim was composed. See Haft Iqlim Library copy fol 312.) He subsequently left his native place and entered into the service of Sultan Nizam Shah of Deccan. (The Nizam Shahs remained supreme in Ahmadnagar from A D 1490-1595. See Lane Poole's Muhammadan Dynasties p 320.)

Begins —

مسامس ششامس حكيمي را كه روح نساي را از اعصاب دماغي  
جهت حس و حركت باعصاي " و مركه حيواني رساند الح

In the preface it is stated that this work was composed at the time when Nizam Shah invaded Bijapore and laid siege to its fortress. By Nizam Shah our author probably refers to Iurhan Nizam Shah I who led several campaigns against the Adil Shahs of Bijapur (see Scott's Farishta and Muhammad Ibrahim's Basatin; Salatin Library copy).

Tables showing the combinations of the cardinal humours to produce different fevers occupy two opposite pages

سcribe حي لال

## XVII.

fol. 210<sup>b</sup>-212.

نسخة بردعنا

Abul Barakât's prescription of a well-known electuary entitled Baishā'shâ, with a solution of the language used to express it in Persian

## XVIII

fol 213-227

رساله خواص ادویه جدیدہ

A pamphlet on the properties of the newly introduced medicaments by Ahmad b Lutfullah al-Maulawî Âfindî  
Begins

الحمد لله رب العالمين  
امام بعد فاقول ان طائفة الافرح  
المهتدين لصناعة الدواء

In the preface it is stated that, when the French found out that in America there are many plants possessing powerful medicinal properties, they introduced them into their Materia Medica. A Turkish physician translated their properties from the French to the Turkish language, which the present author translates into Arabic

The following medicaments are treated in this treatise —

I. fol. 313<sup>a</sup>

سحرة السبي وهوثفال لانساور

II fol 217<sup>a</sup>

نسخة المعربة ويقال مسارتنا

III fol 218<sup>b</sup>

صاحبراس

IV fol 220<sup>a</sup>

حوي

V. fol 221<sup>b</sup>

مخوفان

VI. fol 222<sup>b</sup>.

حلاه

VII fol 223<sup>a</sup>

قوتاه

This work has been printed in the Qarabadin Kabir in Calcutta  
Written in the same hand as above

Scribe حي لال

١٢٨

fol 228-282

## ٢٨٠ المران والاحراق

Tanqih ul Miraqi wal Ihtiraq a pamphlet differentiating the diseases arising from burnt humours and from those owing to the infection of the peritoneum by القادري السطاري محمد داد الـ، البرهاني الربيعي Muhammad Dad al Hanafi a clever Indian physician of the eleventh century A D

Begins —

الحمد لله الحكيم الذي هو نالده من  
محمد داد الحسي القادري السطاري البرهاني الربيعي  
لما كان مرض المران و الاحترق من امراض الـ في حاله  
الامساة الحـ

The zolophon contains the enumeration of the authorities consulted. These are the famous authors such as As Samarqandi Al Qarshi An Nafisi etc. Especial mention is made of a Persian pamphlet of Sharaf ud Din Buzurg Ummayd on this subject which the author says he has wholly translated from Persian into Arabic —

و هو رساله الفارسيه للعامل السرف الدي برك اميد  
حاني اورديا سامها في هذه الرساله و نقلها من الفارسيه  
الى العربي

A copy of this work is noticed in the Catalogue of the Rampur Library No 50 p 472

١٢٩

fol 282<sup>b</sup> Notes on prognostics incomplete towards the end

Begins —

في العلامات بها تسدل على احوال المريض من حسب السلامة  
والصوف قال غلام مرور من هـ فوه الحـ  
من مـ and breaks off abruptly from مـ

## XXI

fol 283-287

رسالة المسمى تهدي ، الحكمة

## TAHDÎB-U'L-HIKMAH.

A pamphlet treating of pulse and alvine discharges The author does not reveal himself

Begins —

الحمد لله الممرد الذي حل مع الافراد الح

Contents —

Fasl i fol 283<sup>a</sup> On the pulse في السمسFasl ii fol 284<sup>b</sup> On the urine في البولFasl iii fol 286<sup>b</sup> On excrementum alvi في البراز

## XXII

fol 288<sup>a</sup>-294

الرسالة للسح في الاسئلة والحوار

Avicenna's pamphlet in reply to the fifteen questions of general medical bearing put to him

Begins —

هذه مسائل معدودة من املاء السح الرئيس ابى على بن  
مسائل الح

These are the questions which are answered in this pamphlet —

I fol 288<sup>a</sup>

اذا حدد ، في سح و من الامضاء وجع و سسه سوء مزاج  
فلا يمكن ازالة ذلك الوجع الا بتقطع سسه فكم الامضاء ، الموحدة  
للوجع من سله سوء المزاج الساج الذي لاماده معه وان كان سسه  
سوء مزاج مادي فكم حدد الاقسام المعبره لكل مادة على  
حدتها مجموعا حتى تعدد اقسام العلاج بتعدد ها

II 1b

الاورام الحارة ناي ادوية يعالج من خارج البدن اذا كانت ظاهرة

III fol 289

ما معي لصح الذي تكرأ الله فمناش الاطبا و... الى  
معرفة في... ح الامراض الباردة

IV 1b

كم سي... ح حس... و ماهو

V fol 289b

اذا عرض وجع في عضو من الاعضاء و... ل تدبر مسخن  
و تدبر اخر مسرد مثلا صد يسي بارد فحش الوجع بعد التدبر  
المسخن و احتاج بعد التدبر المسرد فما تدبر ازالة ذلك الوجع

VI fol 290

ما الفرق بين السخ السريع و السواتر

VII fol 290b

ما الحالة الموسطة بين الصحة و المرض ولا واسطة بينها في  
الصحة بين ذلك ح حديثها

VIII fol 291

ما الفرق بين الرسوب الح... و الحام و المده

IX 1b

ما الفرق بين... و السدد و الكرار

X fol 291b

ما... ح...

XI fol 291b

اجمع الاطبا على ان الصبي حراره غريبه... ل في القلب  
و... في النراس الى... ح البدن... بالافعال...  
و شرح هذا الحد مسروح عندهم مذكور في كتبهم ثم ذكروا  
... ن يسمى احد... الثالوس و الاخرى لسوريا سرد الناطن  
في احد... و الطاهر في الاخرى... تكونان... ن و  
لا يسهب فبها الحراره الى... ح البدن

XII fol 292

البرص اذا احس رائحة طيبة فعلى ما يدل ذلك

XIII fol 292<sup>b</sup>

اجمع الاطباء على ان البرارة اما بعد ، من جوهره حلط  
 القوام و منوصلة اذا حلت فيه الحرارة و تعدا مسهور و دهم  
 مكنه ، صار الهدناء بارد و مرارة

XIV fol 293<sup>a</sup>

ما معني قول نراف مقدم الالهاء ان الصامبه اردأ الصماء ،  
 لانها يكون قبل السبل و بعده

XV fol 293<sup>b</sup>

ما معني لفظ الخاصة الى نكر استعمالها الالهاء كما يقولون  
 مثلاً ان الفاوايا نافع من الشرع و دليل الدر ، نافع من القول  
 الرعي خاصة

Ibn Abi 'Usaybri'ah (II 20) notices among the works of Avicenna  
 ، اخونه لسؤاله ، which he says were set by Abu'l Hasan al- 'Âmîî, and  
 which consisted of fourteen questions This work is probably identical  
 , with the one noticed by Ibn Abi 'Usaybri'ah

## XXIII

fol 295<sup>a</sup>-322

## الرسالة الموصومة بالفضول

A pamphlet entitled "The Aphorisms of Avicenna" In the  
 colophon it is stated that this pamphlet is based upon the lectures of  
 Avicenna

المستفادة من مجلس السبح الحليل رئيس الحكما ابى على  
 بن مينا

Begins —

صل في معرفة النفس والبدن الح

This treatise consists of seventy-eight Fasl on the general rules of  
 the medical art

The last Fasl begins —

كل دواء يصفه ، فلا بدع فهو نسب اللحم الح

The similarity of handwriting throughout this collection indicates that the whole of this copy was copied by Chunni Lal Khatun

Dated A H 1275

No 109

fol 69, size  $9\frac{1}{2} \times 6$

مجموعه في الطب

MAJMU'AH No 2

I

fol 1-12

شرح رساله مريه الـ بي بالصادقه

٢٠

AS SÂDIQIYAH

A commentary upon the celebrated Risalah Qabīyah of Hippocrates (on twenty five propositions prognosticating the exact time of the death of a patient) by Muhammad Yusuf b Abdul Latif who composed this work in A H 954 = A D 1547

Begins —

الحد لله الذي خلق الموت و الحياه و طار على الانسان  
بحكمه و مدره الساب و بعد هذه رساله مريه في  
الامساك الحكما بفراط الـ بي بالصادقه اراد ان  
لها شرحا يسر ح و حواه حرائدها الامساك و تكشف ما  
في مسائلها من كبر الامرار و يحل مسكلاتها و يصل محالها  
الح

In the preface it is stated that the work was composed at the instance of Qutbul Aqtib Shaykhul Islam Muhammad Sidiq and the work is therefore entitled As Sadiqiyah

The commentary begins

قال الاسناد انقراط . هل اذا كان و . هـ المريض . به ورم لا تجد  
له . مس . نان كان دمويًا يعبره ، بعلاماته من . هـ مرة لونه و عبر  
ذلك الح

The colophon reads thus

قد و . هـ ، علي تاله ، هذا السرح يعون ملك الوها ، العصر  
الى الله الحمد ، محمد نوصه ، بن . هـ د اللها . هـ ، هـ ، هـ الله  
دونيها في وسط يوم الاثنان من شهر رمضان المبارك سنة اربع  
و . هـ و تسعماية اللهم احرر لدولته و لبلاده و لقارته و لمن نظر  
فيه بعين الصواب ،

It is probably the autograph copy of the author, for the paper used resembles those used in the middle of the 10th century A H

Water-stained throughout Written in an elegant Persian Naskh  
Folio 12<sup>a</sup> is left blank Folio 12<sup>b</sup> contains three prescriptions copied from different sources

## II

fol 13-21<sup>a</sup>

### نزه الساحة

Rhazes' celebrated pamphlet on immediate cures A copy of this pamphlet has been noticed above

Begins

قال الفاضل الفيلسوف ، الكامل محمد بن زكريا الرازي . ك . هـ  
الوزير ابو القاسم بن . هـ د الله الح

Written in an ordinary Shikastâmiz Nasta'liq.

Fol 18<sup>a</sup> is left blank Fol 18<sup>b</sup> contains a note from Galen on the action of purgatives, and foll 19-20 comprise miscellanies of jugglery for finding out on what finger the ring is Fol 21<sup>a</sup> blank

## III

fol 21<sup>b</sup>-46<sup>b</sup>.

### كناه ، العصول لانقراط

The celebrated Aphorisms of Hippocrates, two commentaries of which have been noticed above

Begins —

العبرية - ر و الصاعه طوله و الوقت صق و الحره حطر  
و الثصا حسر و عدد في لك ان لا<sup>٢٤</sup> سر توحى علي فعل ما  
سفي دون ان يكون ما شعله المرض و من يحصره كذلك و  
الاسا الي من خارج الح

For a description of this work and its commentaries see Berlin Cat  
Nos 6221-6226

Written in an ordinary Nasta liq

Lines 11 size  $5\frac{1}{2} \times 3\frac{1}{2}$  foll 15-46 are left blank

#### IV

foll 47-53

#### رساله قمریه

The celebrated Risalah Qabriyah of Hippocrates a commentary of  
which has been noticed above

Ibn Abi Usaybi'ah (I 28) tells us that Cæsar (مصر الملك)  
visited Hippocrates tomb and finding it an ordinary one ordered for  
its repair When the grave was dug open an ivory case containing the  
twenty five propositions indicating death was found This has been  
translated into Arabic and has been repeatedly lithographed in India

A copy of this work has already been noticed above

Copy see Berlin No 6228 and H Kh iv 24

Written in an ordinary Nasta liq

Lines 8 size  $4 \times 2$  foll 52<sup>b</sup>-53 Prescriptions in Persian from  
different sources

#### V

foll 54-69

#### السفا العاقل

#### ASH SHIFÂ UL 'ÂJIL

A larger treatise on immediate cures than Ikhaz Buru Sa'ah by  
صدر الدين بن محمد البلبلی, Sadrud Din b Muhammad al Balab  
This work has not been noticed in other libraries

Begins —

لصديق نامافي صدورنا برصحات امار و و سكره باهادي  
ملونا بلعاب الوار حكمة الح

The author in the preface states that Rhazes' was the only work found on the subject. But as Râzî dealt with only those diseases which he himself tried and cured, the number of such diseases must have been necessarily limited. Our author, on the other hand, condenses everything bearing upon the subject from the ancient and modern authorities, and gives the finishing touch by adding his own experiences. He further states that by immediately curable diseases he means those that can be cured in three days at the latest.

Contents —

fol 54<sup>b</sup>

المقدمة ، منها ، اصول كالاصول

fol 55<sup>a</sup>

البا ، الاول في المعالجة ، احلال ما فوق الرقبة

fol 64<sup>a</sup>

البا ، البا في المعالجة ، امراض الا ، النفس و الا ، الغذاء  
واحلل الحلق

fol 65<sup>b</sup>

البا ، البا ، في احلال الفم

fol 67<sup>a</sup>

البا ، الرابع في احلال الكبد

fol 68<sup>a</sup>

البا ، الخامس في احلال الامعاء

Written in an ordinary Nasta'liq

Not dated. Circa 17th century. Lines 19, size 7 × 4

No 110.

fol 206, lines not fixed, size 12½ × 8½

مجموعه في الط

MAJMÛ'AH. No. 3.

This manuscript comprises the following —

I

fol. 1-7\*

A numeral reference prescriptions copied in a very bad Naskh

II

fol. 8-111

مِصْبَاحُ الدُّكَّانِ

MINHÂJ UD DUKKÂN

Abu al-Muṣī bi Abi Ṭarīq Ḥaṭṭāb al-Kharrābī al-ʿAṭṭār أبو المصی بن ابی طارق حطاط الکبری بن العطار  
Abul Munib Abi Naṣr b. Ḥaṭṭāb al-Kharrābī al-ʿAṭṭār  
Abul Isṭaḥlī al-Ḥarrānī an author of the seventh century A.H. See Brockelmann  
492 and Haji Khalifa, v. 20.

The first folio is wanting. The work begins abruptly as follows —

من عند الله تعالى بل هوذا لا يطرق الاثنان حل ساره و  
لا اساره اما بعد واه بمصباح الدكان الى

The work is divided into twenty five Parts a full table of which is  
inserted in the preface. The twenty third Part contains his instructions  
to his son concerning morality and the preparation of  
medicines. It was composed in A.H. 688 = A.D. 1260.

An incomplete copy of this work is noticed in the Brit Mus. Sup  
Cat. No. 801, ii. Our copy except wanting a few lines in the beginning  
is otherwise complete. For other copies see Berlin No. 111. Cotha  
No. 200. Iktava in 2. 8. This Cat. of the Arabic Books in the British  
Museum i. 110. Aḡaḡiyyah No. 7757-8. 1. 2. 3. Waffuḍḍin No. 2. 4.  
p. 146. and Rūmīyār No. 1. p. 418.

Written in clear thick Arabic Naskh. Lines between 23 and 33  
size 12½ x 8½ 10½ x 6½

Dated in 123

Script [sic] بن عبد الرزاق الصفي الاصافي

III

fol. 111 contains few charms

IV

fol. 112

تویم الابدان فی تدبیر الانسان

The celebrated Taqwīm ul Abḍān of Ibn Jaʿlāwī, d. A.H. 113 =

A D 1100 (for life see above), in which tables of diseases are drawn up on the system followed for astronomical tables.

Begins.

## الحمد لله الذي خلق مسوي و قدر مهدي الح

After dedicating the work to Muqtadî bi-'Amî-illâh, the Abbâsîd Khalîf, the author proceeds to describe the arrangement adopted for the work. Matters of general import are treated in one continued chapter, while for every local and general disease twelve headings or chambers (سوى) have been drawn up. The first chamber contains the name of the disease. The second its fatality or curability. The third its ætiology. The fourth its symptoms. The fifth contains directions as to venesection or other evacuations if necessary. The sixth its treatment with palatable medicaments and aliments especially designed for the rich patients. The seventh its treatment with easily procurable medicaments especially meant for the poor sufferers. The eighth, ninth, tenth and eleventh comprise the temperaments, ages, seasons and localities in which that disease frequently occurs. The twelfth its treatment on general principles. The work ends with a Khatimah on hints for practitioners.

This work appears to be the first production of its kind, and was followed by many writers, of whom Fakhruddîn-al-Khujandî deserves mention. He, in his *At-Talwîh*, succeeded in tabulating all the five Fanns, of which, according to the eastern writers, the medical science was composed.

For other copies see Block, i 485, Berlin, No 6415, Bodleian, i. 549, Br Mus Sup, No 792, ii, Canon, iv 10, 36.

Written in a clear Arabian Naskh. The chambers are enclosed in red lines. Lines not fixed, size  $12\frac{1}{2} \times 8\frac{1}{2}$ ,  $9\frac{1}{2} \times 6\frac{1}{4}$ .

Dated A H 1235

Scribe سليمان بن دهان العنبي السامعي

No III

fol 100 lines 20 size  $7 \times 4\frac{3}{4}$   $5 \times 3\frac{1}{4}$

مجموعه في الطب

MAJMU'AH No 4

I

fol 1-34

مراناديين اصاح مجعه العلاج

Qarabadin or Pharmacopœia from the Kitabu *Idih* i *Muhjat ul Ilj* of *Abul Husayn* *Abi al-Husayn* *Tahir b Ibrahim b Muhammad Ash-Shajari* who flourished about A H 500 = A D 1106 See *Ibn Abi Unaybiyah* ii 23 Brock i 486 and *Wustenfeld* p 146

Begins —

الحمد لله رب العالمين اما بعد فهذا مراناديين اصاح  
مجعه العلاج التي قد حرت اكرها فوجد بها على نهج *الاصحاح*

Contents —

fol 1<sup>b</sup> Bab i On decoctions

في الاطعمات

fol 2<sup>b</sup> (few folios lost) Bab ii On pills

في الصوب

fol 4<sup>\*</sup> Bab iii On purgative pills

في الانارحاب

fol 5 Bab iv On stomachic electuarie

في الحوارصات

fol 7 Bab v On theriacs and electuaries

في البرناتاب والمعونات

fol 14 Bab vi On fruit preserves

في البربات

fol 14<sup>b</sup> Bab vii On sharbats and thick extracts

في الاسره والربوات

- fol 17<sup>a</sup> Bab viii On tabloids  
في الامراض
- fol 17<sup>b</sup> Bab ix On Lohqs  
في اللعوق ،
- fol 18<sup>b</sup> Bab x On powders  
في السموم ،
- fol 19<sup>b</sup> Bab xi On plasters and embrocations  
في الاصدده والاطلة
- fol 20<sup>b</sup> Bab xii On fomentations or warm bandages.  
في الكمادات ،
- fol 21<sup>a</sup> Bab xiii On tepid baths or warm lotions  
في السوائل ،
- fol 21<sup>a</sup> Bab xiv On gargles  
في العراعر
- fol 21<sup>b</sup> Bab xv On tooth powders and other preparations for the mouth.  
مخبر السونا ، وادوية الهم
- fol 22<sup>a</sup> Bab xvi On powders to be sprinkled on wounds  
في الدروراء ، المسعبله في الحرح
- fol 22<sup>b</sup> Bab xvii On oils  
في الادهان
- fol 23<sup>b</sup> Bab xviii On cataplasms  
في البراهم
- fol 24<sup>a</sup> Bab xix On purgative, aphrodisiac, and emmenagogue suppositories  
في السابا ، المسهله والمسهله والمدرة للخص
- fol 24<sup>b</sup> Bab xx On clysters  
في الخص
- fol 26<sup>a</sup> Bab xxi On collyriums and eye-salves  
في الاكحال وسبابا ، العين
- fol 27<sup>a</sup> Bab xxii On enihines, sternutatory powders, and fumigations  
في السعوطا ، والعطوسا ، والسحورا ،

- fol 27<sup>b</sup> Bab xxiii On seed preparations      في السادات
- fol 28 Bab xxiv On purgatives      المسهل
- fol 28<sup>b</sup> Bab xxv On emetics      في ادوية القي
- fol 29 Bab xxvi On the medicines for tape worms      في ادوية الدندان
- fol 29 Bab xxvii On hair dyes      في الحصات
- fol 29<sup>b</sup> Bab xxviii Tepid hip baths and watery preparations to be sprinkled on the head      في الاثر و الطولاب
- fol 30 Bab xxix Vaginal or uterine suppositories      في السرحاب
- fol 30 Bab xxx Medicine for nerve convulsions      مساندوی نه ا ح في الو
- fol 30 Bab xxxi On the dietary of patients      في اطعمه المرضى
- For copies see Berlin Cat No 6338 and Rampur Cat Nos 21 and 189 pp 469 and 492

## II

fol 35<sup>b</sup>-49

اطعمه المرضى

## AT'IMAT UL MARDÂ

\* A treatise on the diet of patients by Najib u d din as Samargandi a copy of which has been noted in the An Najibiyyat

The title-page contains a marginal note in which the five books comprising An Najiyat are enumerated in the following order —

(1) Al Asbab u wal Alamât (2) Fil Furuq i bayna l Amrad i wa Alamituha (3) Fi A'diyat il Marda (4) Fi Atimat il Marda and (5) Fil Aqabadin The treatise Usul ut Tarabik is considered a separate work

Begins

الحمد لله رب العالمين  
الإنسان هو علم الله ، الح  
ان اجل العلوم التي يسع بها

### III

fol 50-98

An incomplete copy of Najīb-u'd-Dīn as-Samarqandī's Pharmacopœia. A comparison with the complete copy noted in the An-Najībīyāt shows that the first folio of this copy is missing and that it begins abruptly from the concluding lines of بطول الصداع الحار as follows

و يبال مرارا ثم يعرق الرأس بدهن يمسح مسحور ، مع اللس  
و يسر ، نقطة و يعلى بها في السحر . معوط للصداع و السهبة  
الحارة الح

The last folio is also wanting and the work breaks off in the middle of the prescription of Methedates (مسحة المبرود ياموس) with the words دار فلعل بعد من زهارة لحة المس.

### IV

لحم

fol 99-155 An anonymous treatise, without a title, treating of the theoretical portion of medicine, incomplete in the beginning

Begins somewhere in the discussion on ابدال as follows

السوع و الرمة ، و السخص و العمو بالعماس الى الداخل و  
الخارج و اما في الاطراف و المحيط الح

The next fresh Faṣl in the same page begins thus

صل اخر ما في البدن الروح ثم العلة ، ثم البنى ثم الدم ثم  
الكبد ثم اللحم ثم العسل الح

The work is mainly divided into five Fanns, while the subjects of each Fann are treated under separate Fasls

#### Contents

Fann i Comprises discussions on temperaments, ages, humours, and the physiology and anatomy of the parts of the body, fol 99<sup>a</sup>

Fann ii On diseases, their causes and general symptoms, fol 124<sup>a</sup>

في الامراض و الاسباب ، و الاعراض الكلية

Fann iii On the preservation of health fol 137<sup>b</sup>

في حفظ الصحة

Fann iv On the treatment of diseases on general principles  
fol 141<sup>b</sup>

في وجوه المعالجات للأمراض الكلية

Fann v On fevers, critical days and prognostics fol 147

في الحمى والنجاسات وتقدمة المعرفة

Written in a minute Indian Nasta liq Wormed and water stained  
throughout

Not dated Circa 17th century

No 112

fol 149 lines not fixed size 7 x 7

مجموعه في الطب

MAJMU'AH No 5

I

fol 1-6

نسر اللوا في مة - في القصد والدوا

NASHRUL LIWÂ

A treatise on venesection by مسح جمال الدين عبد الله بن علي  
Abdallah b Ali b Ayyûb ash-Shafi al  
Qadiri al Makhzûmi who flourished about A H 840 = A D 1436 See  
Brock 11 96

Begins —

القصد لله الذي اطهر الامرار بالنسبات ونسر على مسربها اردته  
قالا عالم وبعد فهذه الرسالة قد احببت على بيان القصد  
من القصد لسوائقه و لواحيته و بها نسر اللوا في مة - في  
والدوا الح

The work is divided into a Muqaddimah, nine Fasl, and a Khâtimah, as follows

fol 2<sup>a</sup>

المقدمة في وكذ الساعه ومعنى الاحاء من الهاء .

fol 3<sup>b</sup>

الفصل الاول في مبارسه ، العدول عن كل من القصد و الدؤا الى قسمه

fol 6<sup>b</sup>

الفصل الثاني في بيان القصد من القصد

fol 8<sup>a</sup>

الفصل الثالث ، في تفصيل القصد على الدؤا

fol 9<sup>b</sup>

الفصل الرابع في شروط القصد

fol 10<sup>b</sup>

الفصل الخامس ، ما اذا كان القصد عن كرهه الدم

fol 11<sup>b</sup>

الفصل السادس ، ما اذا كان عن قله .

fol 12<sup>a</sup>.

الفصل السابع في استبدال الحفرة على مسحة البدن = د القصد

fol 12<sup>b</sup>

الفصل الثامن في العلة التي من اجلها منع الاطباء المفسود في يوم القصد من الصوم

fol 14<sup>b</sup>

الفصل التاسع في مقاومته الاسباء الخامسة للمرار

fol 15<sup>a</sup>

الخاتمة في حدود ، الامراض عن طول الرمان و في علة طوله .

The title-page, besides bearing the notes of the owners such as Shaykh Muhammad al-Misî al Khâlidî-at-Tabîb, Ahmad b Muhammad-at-Tanbâwî, 'Abdul-Haq Ra'is ul-Atibbas-Sultani (dated A H 1252), and others, contains the following note, a portion of which has been cut off by the bookbinder

من مولته اللط رحمة محمد بن احمد بن محمد بن  
مضاف الص [لي]

Written in a clear Arabian Nashh Lines 17 size 7 x 5 4 x 3

## II

fol 16<sup>b</sup>-17

Two prescriptions (1) A copy of that composed for Sultan Salim Khan (probably Salim I A.D. 918-926 = A.D. 1512-1520) by the physicians

Begins —

هذا مشول عن الصافي احمد انا مشول عن انا ان م  
ما رحمة الله ان حكما الروم ا - - هذا المعدون له

(2) Another prescription fol 17 without mention of its uses  
Folio 17<sup>b</sup> is blank

## III

fol 18-75

دوا الشس من الكس

A treatise on poisons and antidotes by Abdullah b Ali b Ayub al Mikhizumi noted above See Berlin Cat No 6368 20

Begins —

اما بعد حمد الله المصنوع وضع الاسماء ، ناهل العلل  
من انواع الساء الح

This treatise is divided into the following parts —

I fol 18<sup>b</sup>

في معرفه مداخله السم

II fol 46

في الكلام على امرجه السموم و الادوية الثالثه بطريق التخصيل

III fol 46

في العلاج العام بطريق الاحمال اذالم تعلم اصل السم

IV fol 55

في علاج السناناب ال ، رمة الصوائه و السائنه و المعدنه  
بعد العلم بها و تصنيها

V fol 73<sup>a</sup>

في طرد الحسراء ، ومن قبلها ومن مني من عداوة الجوهر

The title-page contains the following notes —

(1) On the margin

سمعه من [ن] لفظ مؤلفه [مسكه] الله الحقة محمد بن احمد  
[بن محمد] ابن مصاب ، الحنبلي

(2) Towards the end of the page

قال المؤلف ، رحمه الله الفتيها نسب ، مادس على بعض اصحابي  
من السهم فوائده ، سره فرايد ، من الدلائل ما يعني بهجة  
ما قاله المتقدمون مباهمة ، عليه و لولعدم لي ما يعني على  
هذا الفن تلخص في الحال على المكان و كان امر الله قدرا  
معدورا

followed by —

ادا و قد ، الساطر على هذا الكنا ، فحق عرو ، ربة مؤلفه

The colophon, which contains the date of transcription, A H 856, is followed by the following note —

الحمد لله وحده وحد ، بخط طاهر بن يونس بن قاضي الموصل  
على ظهر الاصل الموهول منه هذا الكتاب ، ماصورته لكانه طاهر  
بن يونس

طالع ه و اميناد و كـ ،

داع لمولا امساء و انج ، [sic]

محمه طاهر بن يونس

الموصل مولدا و منسـ ،

فوائدا حليله من هـ

لو كـ ، على الحرير نالدهـ ،

و من هـ لعل كان ، هذه الاحرة ، محمد بن احمد بن محمد

بن هـ ، الحنبلي هـ مرله {

fol 72<sup>b</sup> Lacuna of about one line

Written in clear Arabic Naskh with headings in red Lines 21  
size  $4\frac{3}{4} \times 1$

fol 75<sup>b</sup>-78 Blank excepting the words من كتب الشكر احمد  
ابن محمد الطساوي on folio 76<sup>b</sup> and two prescriptions on the tops of  
folios 77<sup>b</sup> and 78

#### IV

fol 78<sup>b</sup>-81

A charm beginning—

مر ٥٠ م مصرب صحح احط اليها الطالب الباحث على العلوم  
اذا بلغ هذا السر الغرب الح

and ending with a table to be made an amulet

Written in an elegant Magribi with diacritical points

#### V

fol 81<sup>a</sup>-143

هذا كتاب فيه من طب العجم

A treatise on the generalities of medicine and comprises for the most  
part translations from the works of the Roman and Indian physicians  
Begins —

مباصل عنه كسرى بن صادق ملك الفرس من كان قبله و  
من اطبا الروم و اطبا الهند و غيرهم حين جمعهم للملك  
عنا عنه هم من علم الامم الح

The book contains the answers to the following questions put to his  
Roman and Indian court physicians by Kusra b Qubad the king of  
Persia —

Question 1

مال نسوا لي ما طبع عليه حسد الانفس كم به من عروق  
و وصل و عظم و عسل و من اين يهيج له الضرر الحار و البارد و  
الرطب و الناس

Question 11

و نسوا لي ما الذي يوافق كل واحد منهم اذا هاج من الدوا  
و الطعام و السراب و ما الذي يسكنه و ما الذي يهيج له  
VOL I 6

## Question III

و سوا لي نعرون الذي ادا هاج احرهو ام بارد ام رط ، ام  
ناس لآخره ، ذلك

fol 142 Lacuna of about seven lines

Written in an ordinary Magribî. The paper is darkened by the effects of the mechanical action of the ink used Lines 18, size  $7 \times 5$ ,  $5\frac{1}{2} \times 3\frac{3}{4}$

Not dated Circa 16th century

## VI

fol 143<sup>b</sup>-147<sup>a</sup>

A pamphlet on prescriptions for diseases without any systematic arrangement It is written in Magribî, having lines and size the same as Tibb-u'l-'Ajam noted above

Begins

بسم الله الرحمن الرحيم و صلى الله على سيدنا محمد و اله  
صفة دواء للاسهال من اي نوع كان الح

fol 147<sup>b</sup> Two beginning verses of a metrical treatise by Abû Eayd 'Abd-u'l-Rahman b Muhammad b Mas'ûd b. 'Umar b Mâ'n-l-Fârisî

Begins

قال السج الفقه ابو زيد عبد الرحمن بن موسى  
الفارسي

الحمد لله العديم النامي  
و العباد هو على الاطلاق  
امدة وهو اهل الحمد  
والفضل والكرم ثم الحمد

Written in ordinary Magribî as the treatises noted above The whole of this treatise appears to have been transcribed, but the remaining portion is lost

fol 148<sup>a</sup> Contains the ending lines of the story of the city of An-Nuhâs, and the beginning lines of the story of Iram-u-Dât il-'Imad in thick flat Naskh

The first begins —

و هو يقول السوء يا صليمان يا رب الله اي لا اعود

هذا آخر ما انتهى اليه من قصه مدسه الحاس على السام و  
الكمال الح

The second begins —

وهذه قصه ارمداى العباد على اسام قال الله تعالى  
ارمداى العباد الي لم يخلق ملها فى اللادربل هذه الاله في  
قصه مدداى ابن عاد الح

No 113

fol 51 lines 13 to 17 size 8<sup>1</sup> x 7<sup>1</sup>

مجموعه فى الطب

MAJMÛ'AH No 6

I

fol 1-3<sup>b</sup>

الحوم لسبعان دم

A medical treatise on the powers of fruits and other articles of food  
in hajz metres by Shā ban Abi Salīm

Begins —

حدا لمن انت اوراق السحر

ورائها للاكلن بالسر

وما نالها صبي السرى

سما البصار حمر العرب

صلى عليه الواحد المنان

ما حلف فى السر الالوان

وما جرى في اكلها تفاصيل

وما اروي (sic) فيها الحواص ناعل الح

The author while treating of حساس (poppy head) breaks off  
from the middle and after discussing fol 28<sup>b</sup>-33 (1) والبلد (1)

الحرارة ، و البلد البارد (3) ، النساء و البلد الباردة الرهاة (2) ، الحارة  
 اد ، (6) ، اد ، الطعام (5) ، الرضع و البلد الحار الرط ، (4) ، الباس  
 and الرياضة (9) ، اد ، الصاع (8) ، السوم و الصفاة (7) ، السرا ،  
 (10) الصام ، renews the discussion on محاش again on fol 33<sup>a</sup>

The colophon reads thus —

انهى بهم نائح الفكر المعروء ، عن تفاصيل السر للادي ، العامل  
 العالم الباسر الباسم شعبان ابي سليم رحمه الله تعالى فكان الفراغ من  
 زبرها بعد المهر يوم الاربع بعامله سادس شهر ربيع اول ١٢٥٧ هـ

fol 35 left blank without break of content

fol 49 and 50<sup>a</sup> are left totally blank

## II

fol 37<sup>b</sup>—38

### مفاحرة بين الحرة والامة

A metrical treatise on the contest for superiority between a free and  
 a slave girl by Sha'bân Abî Salîm

، Begins

من بعد حمد الله والصلوة  
 على النبي المصطفى الفلاح ،

فانها وافء ، الى مقامي  
 خود تحالى الدر فى السام

وقالنا انالقي حدال  
 من ايا اقل للرجال  
 وايا سباقه القوس  
 من عمر ما يفعله الملبوس

But the story breaks off at the following verse and is left unfinished —

فقال القبة يامعروكه  
 لولا اصعب اذا منروكه

Written in the same hand as above -

## III

fol. 39-50

Another incomplete copy of the Al Manzumah of Shā bin Abī Salīm noticed above. This copy is commented with a preface in prose not found in the above copy and is brought down to the end of the powers of الح و اله corresponding to foll 1-10 of the above copy. The preface begins as follows —

الحمد لله الذي دل على دانه مددح حكمته مما انسا تبارك ،  
حكمه وقدره الح

fol 46 and 51 were misplaced which are now put in the right place

fol 50<sup>b-v</sup> contain chains for various purposes

Beginns —

آمر للجماع نأخذ ورق مصدر نكتب فيها ثابره لثامس و  
نضعها صب لسالك بعد ان نحرها يعود و هذا الذي يك  
كككككككككك

Written in a very bad Arabian Naskh

Not dated Cnca 18th century

## VI TLRLN 1RY ART

No 114

full 15<sup>2</sup> lines 17 size  $9\frac{1}{2} \times 6\frac{1}{2}$   $7 \times 6\frac{3}{4}$

کتاب الحبل والماره

KITÂBU'L-KHAYL-I-WA'L-BAYTRAH

A treatise on horses their good and bad points their rearing their training their diseases and the treatment of the same by Nasir ud Din

Muhammad b. Ya'qûb b. Akhî Ilizâm al-Khaylî, Superintendent of Stables belonging to Khalîf al-Mu'tadîd, and died about A.D. 900. See C. Huart's History of Arabic Literature, p. 315.

Begins —

الحمد لله ولي الحمد و اهله و مسنده (sic) لعمري الحمد  
من اصبح الح

The author in the preface quotes many traditions (حديث) in support of horse-breeding, 'which he professes to have received orally from [Abû 'Alî] Husayn b. 'Arafat-al-'Abdî, who died in A.H. 257 after attaining an age of 107 years (see Muhammad b. Ad-Dahabî's Târikhul Islâm, Lib. Copy, fol. 79. Compare B. Mus. Supp., No. 813).

Contents —

p. 36

نا ، رياضة الصل و السهاري

p. 49

نا ، الحران

p. 51

م نا ، الممارع

p. 55

نا ، رياضة الهبالح

p. 59

نا ، صفه ما يستحب ، في اصناء العرس من طول و قصر و  
ص و دقة و حدة و رفة و حبر ذلك

p. 73

نا ، الحصور

p. 77

نا ، الوان الدوا ،

p. 84

نا ، السبابة ، والا و صاع

p. 86

نا ، مسه الفوائم و المحصل

p. 92

نا ، اصواء ، الصل

p 94

باب اسباح الغال في كل بلد

p 98

باب اصمار الصل

p 111

باب الرناصه

p 130

باب الا علاف والكسوه

p 131

باب اعلافه الرطبه و الاثر ل

p 141

باب الغال الدواب

p 145

باب صوب الدواب

The rest of the work treats of diseases and their cures

For copies see II h iv 82 Br Mus Sup No 813

Written in a thick old Arabian Naskhi This copy contains a picture representing the horse with its defects (pages 67-68) The words كتاب الصل of the title are given in a broad column at the top decorated in gold and blue of which the colour is now faded while a gold circle contains the remaining portion of the title وا طره, and the name of the author in the following terms —

تأليف الامام العالم الناصر البصرى في فيه المشرق في علمه  
ناصر الدين محمد بن يعقوب بن ابي حرام الصلي رحمه الله  
براهمة وعفا عنه

Dated A H 753

No. 115.

foll. 110, lines 19, size  $9\frac{1}{4} \times 6$ ,  $6\frac{1}{2} \times 3\frac{1}{2}$ 

كتاب الافوال الكافيه والعصول الساميه

## KITÂB U'L-AQWÂL U'L-KÂFÎYAH WA'L-FUŞÛL-U'SH SHÂFÎYAH.

A treatise on the selection, management and training of horses, their diseases and cures, by الملك المجاهد علي بن داود بن يوسف، Al-Malik-ul-Mujâhid 'Ali b Dâ'ûd b Yûsuf b 'Umar b 'Ali b Rasûl-ar-Rasûlî, the fifth of the Rasulids of Yaman (A H 721-64 = A D 1321-63) See Lane Poole's Muhammadan Dynasties, p 99, 'Tuhfat-u'z-Zaman fi Tarîkh-i-Sûdât-i'l-Yaman, Lib Copy, folio 124, and Block ii 190

Begins —

الحمد لله اللطيف، جلعه المتكفل بهم قبل السؤال سابع ررقه  
 . . . . .  
 الله به على عاده من العلم الصافيه والسن الساميه، الح

The work is completely described in the B<sub>1</sub> Mus Supp Cat, No 816, a comparison with which shows that the present copy is older and more correct than the one noticed there. A Persian translation of the work, with the title Kanz-u'l-Hidâyah, has been noticed in the B<sub>1</sub> Mus Pers<sup>e</sup> Supp<sup>e</sup> No 161

For another copy see Berlin Cat No 6182

Written in an elegant Arabian Naskhî, with rubrics in Khattî Sulṣ and a frontispiece decorated in gold and blue but now fading

Dated 24th Muharram 992

سcribe محمد بن احمد الحمري المكي المالكي

# NATURAL HISTORY

No 116

fol 110 lines 9 size 10 x 6<sup>1</sup>/<sub>2</sub> 7<sup>1</sup>/<sub>2</sub> x 1<sup>1</sup>/<sub>2</sub>

كتاب الاحجار و الحرر و مفاعها

KITÂBU'L AHJÂR

A very precious copy of The Book of Mineral and Precious Stones of Utarid b Muhammad surnamed Al Hasib (the Calculator) a famous writer on astronomical problems The author belongs to the early part of the third century A H as he is mentioned in Kitab ul Tehnist which was composed in A H 317 See Ibnul Qifti p 251 Tehnist p 278 Brock, 1 243 and Huart's History of Arabic Literature p 315

• Begins —

الحمد لله رب العالمين قال المؤلف رحمه الله تعالى كتب  
طرف في كتاب الراي [sic] والاحجار لهرمس الح

Written in an elegant thick old Arabian Naskhi with diacritical points throughout From fol 17 to the end the manuscript is provided with Persian interlineal translation in minute Nastaliq The headings are written in thick Suls Another copy of the work exists in the Ayasûfiyah Library (Cat No 3610 p 215) Though not dated the paper and the ink used show that the transcription belongs to the 14th century A D

No. 117.

fol 78, lines 13, size  $9 \times 6$ ,  $6\frac{1}{4} \times 4$ 

## ازهار الافكار في حواهر الاحجار

## AZHÂR-U'L-AFKÂR.

A precious and fairly old copy of Azhâr u'l-Afkâr (Flowers of Thought) on precious stones, by **الدين ابو العباس احمد بن يوسف**, Shihâb-u'd-Dîn Abu'l 'Abbâs Ahmad b Yûsuf at Tifâshî, who died in A H 651 = A D 1253 See Brock, 1 495, B1 Mu Supp No 781, and Dastûr-u'l-I'lâm (Lib Copy), f 27<sup>a</sup>

Begins —

قال الحمد العقبى الى الله عز و حل احمد بن يوسف ، السبامى  
 . . . هذا كتاب ، عري ، الوصع عجب ، الصع ٢٥ م. الصفح صمته  
 ذكر الاحجار الملوكة التي بوحد في حرائر الملوك الح

Every jewel is treated under five headings (1) Its production in mines, (2) The geography of its mines, (3) Its varieties and the best of its kinds, (4) Its properties and uses, and (5) Its approximate value

## Contents

Bâb i fol 2<sup>b</sup>

في الحواهر

Bâb ii fol 12<sup>a</sup>

في الباقي

Bâb iii fol 23<sup>b</sup>

في الرمرد

Bâb iv fol 30<sup>a</sup>

في الربرحد

Bâb v fol 31<sup>a</sup>

في البلكس

Bâb vi fol. 32<sup>a</sup>

في السمس

Bâb vii fol 33<sup>a</sup>

في العادي

Bâb viii fol 35<sup>b</sup>

في الماس

Bâb ix fol 39<sup>b</sup>

في ن الهر

Bâb x fol 41<sup>b</sup>

في البارهر

Bâb xi fol 54<sup>a</sup>

في المرورج

Bâb xii fol 55<sup>a</sup>

في العدى

Bab xiii fol 56

في الدرع

Bab xiv fol 70<sup>b</sup>

في السح

Bab xv fol 57<sup>b</sup>

في المعاطس

Bab xvi fol 71<sup>a</sup>

في الد

Bab xv fol 69<sup>b</sup> (folios 68 and 69 ought to be placed after fol 58)

تساح

Bab xvii fol 72<sup>b</sup>

في الصاهان

Bab xviii fol 72<sup>b</sup>

في ا م

Bab xvi fol 59<sup>b</sup>

في الدهج

Bab xxiii fol 73<sup>b</sup>

في ا

Bab xvii fol 62

في الارورد

Bab xxiv fol 74

في البلور

Bab xviii fol 64<sup>b</sup>

في المرحان

Bab xxv fol 76<sup>b</sup>

في الطلي

For copies see Br Mu Supp No 781 Br Mu p 214 Kuprizadah No 187 p 151 and *Azhar* Nos 309-60 p 212  
This work was studied by Ravus at Utrecht in 1788 and by C. Muller in 1868 See C Huarts History of Arabic Literature p 316

Written in an old Arabian Naskh with diacritical points throughout the headings being always in red Slightly wormed

Dated A H 839

No 118

fol 44 lines 33 and 31 size  $8\frac{1}{2} \times 5\frac{1}{2}$   $6\frac{1}{2}$  or  $7 \times 3\frac{1}{2}$  or  $3\frac{1}{2}$

حواء الحيوان

HAYÂT U'L-HAYAWÂN

Two uniform volumes containing the continuous text and thus forming a very complete copy of Hayat ul Hayawan (Lives of Animals) bound in one occupying folios 242 and 243 respectively

*Life of the Author* كمال الدين ابو الشافعي [ابي محمد الله] محمد بن ركي الدين موسى بن عيسى بن علي الدميري السافعي, Muhammad b Mûsa b 'Isâ b 'Alî-ad-Damîî, is copied from Manhal-us-Sâfi (probably Manhal-us-Sâfi wal-Mustawfi ba'd-al-Wâfi of Jamâl-ud-Dîn Abi'l Mahâsin Yûsuf b Tagî Baidî az-Zâhîî, the well-known historian of Egypt, who died in A H 884, see II. Kh vi 224) on an extra pasted leaf, on the side facing the title-page of the copy noted below. In this it is stated that Ad-Damîî was born in the beginning of A H 742 = A D 1341. He learnt jurisprudence under (1) Bahâ-ud-Dîn-as-Subkî, (2) 'Abdur Rahîm al-Asnawî, and (3) Qâdî Kamâl uddîn an-Nuwayî, who wrote for him an Ijâzah (licence) to teach Fiqh and Hadîş. He then read (1) Jâmi'-u't-Tirmidî from Al-Muzaffar-ul-'Attar-al-Misrî, (2) Musnad-u-Ahmad-b-Hanbal from 'Alî b. Ahmad ad-Dimashqî, and (3) Kitâb-u-Fadl-î'l-Khayl of Shai'af-ud-Dîn-ad-Dimyâtî, at Cairo, from Muhammad b 'Alî-al-Hazzâwî and Abdur-Rahmân b 'Alî b Muhammad-al-Ba'li. He then started on his pilgrimage to Mecca, which he performed five times, in the years A H. 762, A H 768, A H 772, A H 775 and A H 780. This last time he remained at Mecca for twenty years and returned to Cairo in A H 800. At Mecca he read Sahih-u-Ibn-i Habbân from Al-Jamâl Muhammad b Ahmad b 'Abd ul-Mu'tî, the Musnid (Referee to settle points of Religious Ordinances) of that place, and (1) Sunan-u-Ibn-i-Mâjah, (2) Musnad-u't-Tayâlîsî, (3) Musnad of Ash-Shâfi'î, (4) Mu'jam of Al-Qânî'î, (5) Asbâb-un-Nuzûl of Wâhidî, and (6) Maqâmât-u'l-Harnî, etc., from Kamâl-ud-Dîn Muhayyad b 'Umar b Hubayb al-Halabî, the Musnid of Halab. Ibrî-Shuhbah (Tabaqât-ush-Shâfi'iyah, Lib Copy, fol 194) states that Ad-Damîî commenced his career as a tailor, but soon leaving his profession he placed himself under the instructions of As-Subkî. He, further on, tells us, on the authority of Ibn-Hajar's Mu'jam, that Ad-Damîî passed the greater portion of his time in religious contemplations and prayers, and kept fasts too often. Since his return to Cairo he selected a place (حله) in Jamî'ul-Azhar, and delivered lectures on diverse religious subjects. He died at Cairo on 31d Jamâda I 808 = A D 1405. He produced works on different subjects, of which the following are specially noted by his biographers —

- (1) الديباجه في مسن ابن ماجة, in 5 vols
- (2) اللحم الوهاج في شرح المسباح للدوي, in 4 vols
- (3) رواه الحيوان, the present work, and
- (4) مدونة معرفة ووصاية

He also composed verses, and when Al-Asnawî composed his النهد he exchanged verses with him.

For further references see Ibn u Shuhbah Lib Copy fol 194  
Husn ul Muhadirah Lib Copy fol 216 Brock n 138 and Alqabs ul  
Hawli Gurar i Daw is Sakhawī Lib Copy fol 276

Begins —

الحمد لله الذي صرف نوع الانسان بالاصغرين القلب واللسان  
و بعد فهذا كتاب لم يسالي احد به ولا كلف الرجه  
بالفه الح

The beginning and the preface of all the three copies which this  
Library possesses and two of which will be noted below completely  
agree with each other The text however differs not materially but  
in the omission of certain details Though Hajī Khalifa (iii 122)  
states that the author made two recensions of the work the one large  
and the other short

و جعله نسخ كرى و صغرى في كسرة زيادة السارى و  
تعتبر الرويا

a comparison of these three copies shows that the theory as to the  
large the middle and the short recensions is not very probable  
Ad Damiri simply composed one work with the title Hayat ul  
Hayat which is unfurlingly noticed by all his biographers  
immediate or remote but not one of them makes any mention of  
the fact that the author made any such recension It therefore  
appears highly probable that this work received subsequent abridge-  
ments by the mere omissions of certain details either owing to the  
imperfection of the copies from which subsequent transcriptions were  
made or on account of the taste of the person for whom it was tran-  
scribed The fact that almost all the earlier copies of the work bear  
حياة الصواب as title without the addition of the epithets كرى or  
صغرى to it adds more to the probability of the above assumption

For subsequent abbreviations translation and continuation of the  
work see Hajī Khalifa iii pp 123-125 and Brock n 138

For copies see Br Mu p 215<sup>b</sup> Brit Mu Supp No 779 Berluf  
Nos 6168-6172 and Kūprilizadah No 990 p 65

Written in an old minute Shikastah Naskhi The colophon contains  
the date of composition of the work A H 763 Double red marginal  
lines Water stained

Not dated Circa 16th century

## No. 119

fol. 256, lines 25 to 27, size  $11\frac{1}{2} \times 8$ ,  $7\frac{3}{4} \times 5\frac{1}{2}$ .

The same.

Another copy of the above work. The text is very much abridged, in an elegant flat Arabian Naskh with occasional diacritical points. The headings are in thick Suls, alternately red and black. The title-page of this copy has also a plain decoration. It is divided into two, upper and lower, and a broad central horizontal column. The upper one contains *كتاب مواه الحيوان*. The central column contains an octagon made up of eight small semicircles. This octagon contains —

تسمية ، الامام العالم العلامة معين المسلمين كمال الدين ابي  
عبد الله محمد بن السج ركي الدين موسى بن موسى الدمري  
السامعي رضي الله عنه وارضاه و جعل الجنة مسجده و ماواه  
انه الحيوان الكريم العفور الرحيم و الحمد لله وحده

The lower one contains

و صلى الله على محمد و آله

Besides this the title-page contains many notes of the successive owners of this copy. It is in this copy, on an extra pasted leaf, that the author's life is copied from *Al-Manhal-us-Sâfi* as noted above. The colophon, which contains the date of transcription, A.H. 997, and the statement that this copy was transcribed for Fakih ud-Din 'Abdullâh b Yahyâ b Muhammad b 'Umar, runs as follows

كان الفراغ من رقم هذا الكتاب ، المبارك المسمون اساء الله يوم  
الشمس حاسر شهر القعدة سنة سبع و تسعين و تسعمائة و  
ذلك برسم الامام العالي السامعي الفخري مصر الدين عبد الله  
بن يحيى بن محمد بن عمر

No 120

fol 509 lines 27 and 29 size 10<sup>1</sup> x 6<sup>1</sup>

The same

Another copy of Hayat ul Hayawan in two volumes bound in one occupying folios 262 and 247 respectively. Begins as the copy noticed above Vol 1 fol 1-262 contains names from آمد to ام\* from the letter هـ. It is lately supplied in thick clear Naskh but the text is not so full as that of the copy noted above Vol 11 fol 263-509 contains from السادن from the letter من down to ي. This portion is fairly old and the text is full. The title page of this part is decorated but has faded. It is divided into three horizontal columns. The upper column contains الحار الثاني من حياه الصوان in thick Suls in gold. In the centre of the middle column which is the broadest there is a circle which contains الامام العلامة كمال الدين محمد in Naskh also in gold. The lower column contains رسم مولانا القاصوي الصافي ابي السعود بن طهيرة in thick Suls in gold. The title page in 1011 contains many seals of the time of Jahangir and Alamgir but the earliest runs thus —

رسم حرارة امان الاعظم ناصر الدنيا والدين ابو السح محمود  
 ماه بن محمد ماه بن احمد ماه بن محمد ماه بن مطهر ماه  
 السلطان خلد الله ملكه و سلطانه شهر محرم محمد آباد ٨٩٣  
 هـ

The above note clearly indicates that this portion of the manuscript once adorned the Library of Sultan Mahmūd Shāh I known as Sultan Mahmūd Bayqara of Gujrat who reigned from A H 863-917 = A D 1480-1511 (see Farishta ii 381 and Lane Poole's Mohammadan Dynasties p 313). The colophon which contains the date of composition A H 773 and the date of transcription A H 888 runs thus —

هو كان القراع من مسوده في شهر رجب الفرد سنة ثلاث و  
 مئتين و مئتين و من هذه المسود المباركة سنة ثمان و مئتين  
 و ثمان مائة

Written in a minute learned Shikastah Naskhi. This portion contains occasional marginal notes and corrections, and appears to have twice passed the inspection of some kings, probably those of Delhi, which is indicated by the words, عرص سده حمادي الاول ٩١٢ هـ, and again, عرص سده ماه رمضان ٩٢٠ هـ, followed by the note صح العرض يوم الاحد في شهر ذي القعدة ٩٣٣ هـ, in a learned hand

THE END

